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William F. Peirce

The Kenyon Collegian



JANUARY SEVENTEENTH

1908

Volume XXXIV.

Number 6.

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The Kenyon Collegian.

Vol. XXXIV.

FRIDAY, JANUARY 17, 1908.

No. 6.

The Kenyon Collegian.

Published Every Other Friday of the Collegiate Year by the Students of Kenyon College.

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EDITORIAL.

ELSEWHERE in these columns we are publishing a copy of the Dormitory Regulations, which have just been finally adopted by the students through the Assembly. This work

represents the net result of three months of conscientious endeavor. An Opportunity to develop a form of student self-government which should cover the all important matter of dormitory conduct. The new rules presented by the Committee appointed to do the work were accepted by the Assembly only after several vital amendments had been made and a very thorough discussion of all phases of the question had taken place. It is also important to state that this new form of student self-government has the concurrence and approval of the President and the Faculty.

For the past several years, through the medium of the honor examination system, Kenyon students have partially governed themselves. The rules so recently passed complete the structure which will ever stand as a monument to the labor and honor of Kenyon undergraduates. But this monument can only stand the test provided it has the moral support and active encouragement of all the students. In one sense the Dormitory Committee have the least power; it is for the student body as a whole to say what measure of respect and confidence shall be vested in the men appointed on this Committee. Happily

they are all Seniors and this fact of itself is certain to give the Committee a large amount of prestige in the eyes of the underclassmen and Juniors, but despite this fact, it will be a most difficult proposition for them to carry out regulations which they deem wise unless the student body emphatically and actively support them. A new and glorious opportunity is thus laid before us to prove that Kenyon men are qualified and well qualified to govern matters that relate to their personal conduct and dormitory life. The large amount of personal freedom that is so near and dear to all Kenyon men can only be granted to the undergraduates provided they develop a proper perspective and learn to discriminate between liberty and license. The case is in our hands, we are the jury, the plaintiff and the defendant in one and the decision can be given as it best pleases us to give it. Let us return a verdict which will be favorable to us and to the best interests of our Alma Mater.

—o—

ALWAYS at this time of year an appeal is sent out by the COLLEGIAN on behalf of the two Literary Societies. Were we not imbued with an extra portion of hope and confidence it is decidedly doubtful whether or

The Literary Societies, not we should follow precedent and again sound a call on behalf of Philomathesian and Nu Pi

Kappa. The very general lack of interest by the College at large in these two societies is more than discouraging, it falls little short of being shameful. Placing the figures generously high, it cannot possibly be estimated that more than twenty-five percent, of the students take an active or even a passive interest in either of the two Literary Societies. We have not the courage to seek the first cause of this very undesirable effect, but are free to say that ignorance as to the benefits conferred is the prime contributor to this unfortunate state of affairs. Now what can be done? Are we to suffer Freshmen and Sophomores to be graduated from Kenyon College unable to stand on their feet and say what they have to say in a logical, forcible and pleasing manner. Is there no way by which these men may be corralled and literally made to appreciate the real privileges that a four years' course in Philo or Nu Pi offers them? We are sensible of the many and various kinds of activities which claim student attention at Kenyon, but

we are far from being convinced that there is a single man in College so taken up with his studies, athletics and social duties that he cannot give one hour on every Wednesday evening to the cultivating of a literary sense and to the developing of an ability to speak as College men are expected to speak.

This matter has really assumed quite grave proportions. Appeals and threats have been in vain—at the last meeting of the Societies held, twelve men were present in Nu Pi and thirteen in Philo, or twenty-five in all, or to make the figures still more appalling, one fifth of all the men now in College. There is no legitimate excuse for this state of affairs. The men at the head of both Societies are capable and hard-working fellows and the programs presented are at once pleasing and profitable. We do hope that the students will consider this matter seriously and that upper classmen will use their great influence to get the lower classmen to these meetings. We might suggest that one very effective means to accomplish this end would be to have the upper classmen attend themselves. The work done thus far this year has been successful but much more should and can be accomplished and it is to be strongly hoped that the next meeting of the two Societies will draw at least half of the men resident in College.

THE NEW COMMANDMENT.

A well-handled, breezy, little comedy, from the pen of Mr. Maxwell B. Long, '05, called the "New Commandment," was presented before a large audience in Rosse Hall, on Thursday evening, December 12th, and was an unqualified success.

This is the second success Mr. Long has achieved here on the hill, his first being "The Stray Leaf," a farce comedy dealing with Kenyon life which was produced here three years ago.

"The New Commandment" has a rather original plot and is well-constructed. It deals with an easterner, Benton McKay Jennings, a resident and land owner in Kansas, who, under a new law applying to all bachelors finds himself compelled to marry within a specified length of time or pay a forfeit of several thousand dollars. This leads to many unique complications but in the end he weds Naomi Wintersmith, his chum's sister, and "lives happily ever afterwards."

The cast was well chosen and Miss Wilcox as Naomi and Mr. Luthy as Barton Jennings deserve much credit.

Miss Cochran as Lizette Morrison, Jennings' housekeeper, carried out her part exceptionally well, as did Mr. Riley as Exodus White, baggage man and general drayman.

THE CAST.

Barton McKay Jennings, a resident and land-owner in Kyote County, Kansas, recently from the east. Mr. Luthy
Royston Wintersmith, a friend of Bart. Mr. Cartmell
Gilbert Jaypx Mr. Albus
Florio Mr. Dun
Joint Proprietors of the New Savoy.
Exodus White, baggage-man and general drayman Mr. Riley
Suzanne, Bart's cook-lady Miss Gallagher
Lizette Morrison, Bart's house keeper Miss Cochran
Naomi Wintersmith, Ray's Sister Miss Wilcox

SYNOPSIS.

ACT I.—Scene, Bart's Study; time, a July morning of the present era; action, the breeze arises.

ACT II.—Scene, a room in the house of Ray and Naomi; time, an evening eight days after Act I; action, protection against the breeze gone.

ACT III.—Scene, same as Act I; time, morning after Act II; action, the breeze does its work.

ACT IV.—Scene, the new Savoy Restaurant; time, evening same day as Act III; action, the storm center shifts.

HARCOURT NOTES.

Mrs. D. F. Davies entertained at cards at her home about twenty of the Harcourt girls and the Beta Alpha Chapter of Beta Theta Pi. The evening was thoroughly enjoyed.

The dance that was announced for Thanksgiving time has been postponed until two weeks after the return from the Christmas holidays.

The first issue of "The Harcourt Mayde" appears before Christmas and a "sale" will be given in the Harcourt parlors.

Miss Cochran, Miss Gallagher and Miss Wilcox took part in Max Long's play, "The New Commandment," that was produced in Rosse Hall, Thursday, December 12.

PHILO PROSPECTS.

The literary season is on with full swing at Kenyon. On the first Wednesday after Thanksgiving the first meeting of the Philomathesian Literary Society was held and the year started off with a vim. The only disappointing thing about the meeting was the small attendance, but what it lacked in numbers was amply made up in enthusiasm.

It seems as if this year should be a banner one in the histories of Philo and Nu Pi Kappa. The rather mediocre record made last year was justly ascribed to many causes, chief among which was the fact that the college was so widely separated and it was hard to get together. But this year, with everybody living in a compact body down at college it looks as if a large and enthusiastic attendance ought to turn out every meeting night. The program committee aims to make the programs as varied and entertaining as possible this year. A great many people have the idea that a literary society is nothing more than a debating club and that the duties of its members consist merely in preparing and delivering one or two debates during the year and the rest of the time listen to others do the same. This is not the province of a literary society. Its general aim is to secure for its members a broad general knowledge of literature and current topics; a ready vocabulary and the ability to talk on one's feet at short notice. To this end, extemporaneous debates will frequently be held and a discussion of current topics almost every meeting night. In this way, the committee thinks the results aimed at can best be attained.

Just a word as to the value of being able to talk on one's feet at short notice. How many men are there in college who can get up and make good, logical connected speeches without first writing them out? And yet what is more necessary than this to a broad cultured education such as we boast of here at Kenyon? The statement was made at the Alumni banquet in Cleveland that a "Kenyon" man was a man who was equipped to meet every situation which might confront him in after-life. The conclusion is obvious.

Lastly there is one more argument in favor of the support of the literary societies. We boast that Kenyon though small is the most up-to-date college in the middle west. We point with pride to the fact that Kenyon first played football in Ohio. Are we then to fall behind in literary activities, which are becoming more and more prominent in all the schools and colleges of the country?

THE NU PI KAPPA LITERARY SOCIETY.

In the early periods at Kenyon of the Literary societies, Nu Pi Kappa held by far the more prominent position. However, it must be admitted that for the last ten or fifteen years this society has not exactly upheld her former standing, but given ground to the bitter rival, Philomathesian.

There used to be keen interest in these societies. Any man in college who did not belong to one or the other was indeed considered a miserable specimen. Each society was represented by a number of their most eloquent speakers and it used to be one of the most important events in the college year when Nu Pi Kappa and Philo met in debate. But then inter-collegiate athletics came on the field and drew the attention of the student body from literary contests to those of muscle and brawn.

But now it is extremely agreeable to see interest in literary activities again reviving. Kenyon of late years has been represented in the field of intercollegiate debating, and has acquitted herself with no little glory. The debating team that represents Kenyon this year will be chosen from Nu Pi Kappa and Philo. It will be of much interest to observe which society will be the better represented on the team.

Nu Pi Kappa opens the year with twenty-one members while Philo comes straggling along with with some fourteen or fifteen. The first meeting was held on the evening of Wednesday, Dec. 4th. Nu Pi Kappa spirit was well demonstrated by the enthusiastic attendance. The chief business of the evening consisted in the appointment of the program committee, Messrs. Hughs, Mason and Lord; a few extemporaneous speeches and the proposing of new names for membership.

The officers for 1907-8 are: President, Mr. Platt; Vice President, Mr. Jefferson; Censor, Mr. Morrow; Secretary pro tem., Mr. Hardy; Treasurer, Mr. Seth; Sergeant-at-arms, first Freshman initiated.

PHILOMATHESIAN.

The regular weekly meeting of the Philomathesian society was held on last Wednesday evening. An interesting programme had been prepared and the members were well entertained. Mr. L'Hommedieu was appointed critic. Messrs. Agnew, Brady, Curtis, Farquhar, Gillette, Mills, paugh, Reinheimer, Russell, Sanderson, Siddal and Young of the Class of 1911, were received into the society. Mr. Chase gave the history of Philo from its foundation in eighteen twenty-

seven to the present time. His talk was very interesting and showed careful preparation. A resume of the President's message was given by Mr. Lybarger. An informal discussion on the current events then took place. Messrs. McGlashan and Thompson spoke on the assembling of the American fleet in the Pacific waters. Messrs. Emerine and Martin spoke on the awakening of China. Mr. Wiseman spoke on the death of King Oscar, and Mr. Brereton on the temperance fight in the South.

The program on the whole was very satisfactory, and if the work of the society continues to improve upon the high standard of work set by the programme of the last meeting, we doubt not, that the coming season will be a winner in the history of Philomathesian.

REGARDING DORMITORY REGULATION.

1. We, the students of Kenyon College, believing that the principle of student self-government is in accordance with the best Kenyon traditions, do hereby undertake the maintenance of discipline in the College Dormitories promising to enforce the rules of the Trustees and Faculty and to give our hearty and loyal support to the Dormitory Committee.

2. The Dormitory Committee shall consist of seven Seniors, one representing each of the first five and two, the sixth, constitutional division of the Assembly.

(a) In case a constitutional division has no Senior, a Junior shall be elected therefrom.

(b) This committee shall be elected at the first regular Assembly meeting of each year.

3. Dormitory Committee shall have power:

(a) To maintain order and discipline in the College dormitories.

(b) To enforce the rules of the Trustees and Faculty, forbidding the keeping or drinking of intoxicating liquors on College grounds or in College buildings.

(c) To apportion all assignments upon the deposit for General Damage.

(d) To report to the President of the College on the janitor service.

(e) To undertake such other responsibilities as may from time to time be imposed upon it by the President or Faculty of the College.

4. It shall be the duty of the Dormitory Committee to advise the Assembly to inflict the following penalties:

(a) In the first instance, a vote of censure by the Assembly.

1. The motion for the vote shall be made by the chairman of Dormitory Committee.

(b) In the second instance, suspension of from one to four weeks from the usual privileges of the College Dormitories.

(c) In the third instance, punishment at the discretion of the Faculty.

5. This agreement shall be signed by all new students at the first regular Assembly meeting of the college year, after being presented and explained to them by the President of the Assembly or by some person whom he may appoint for that purpose.

BASKET BALL.

Particularly bright are the prospects for a team which will raise the mauve high above her rivals in basket ball this season.

We have good cause to be glad over the fact that we have a coach this year who has played the game. We have never been fortunate in this respect before and Mr. Munro should be able to help things out wonderfully.

As to the team itself, a wealth of good material is on hand, both of men who have played on the varsity and men of last year's Freshman Class.

Capt. Dun, Clarke, Brigman, Luthy and Lord are those who were on the squad last year and around whom a team can no doubt be built which will prove to be a winner.

Several good men of last year's 1910 team are on hand to push some of the veterans off the team. Bentley, captain of that team, Cardillo, a forward, and Hardy, a guard, are perhaps the most promising of the new men. It is rumored that Littleford, 1910, who has had experience at the game, will also be out for the center position. If he develops into a good man in that position, the one weak spot on the team will at last be filled.

The schedule is not complete as yet; but between ten and fifteen games will be played with teams both in and out of the state. The list of games already scheduled follows:

Jan. 11—Col. Y. M. C. A., at Gambier.

Jan. 17.—Buchtel, at Akron.

Jan. 18.—Wooster at Wooster.

Jan. 25.—Open.

Jan. 31.—Reserve at Cleveland.

*Feb. 1.—Mt. Union, at Alliance.

Feb. 21.—Otterbein at Westerville.

Feb. 22.—Central Union team at Columbus.

Feb. 29.—Denison at Gambier.

*Mar. 7.—Ohio at Athens.

Mar. 14.—O. W. U. at Delaware.

Mar. 15.—Denison at Granville.

* Probable dates.

MEETINGS.

Assembly Meeting.

The December Meeting was called to order by President L'Hommedieu. The college was fairly represented by about eighty members.

It was moved by Mr. Chase that the resolutions drawn up by the Liquor Pledge Committee be taken from the table and acted upon. The motion was carried. Mr. Platt then read the resolutions as amended since the November Meeting. Mr. Chase moved that the amendments be adopted and the entire resolutions submitted to the Assembly for acceptance; carried. It was then unanimously voted that the "Resolutions as to Dormitory Regulations" be adopted. The following committee, as designated by the Resolutions for the Enforcement of its Regulations, was chosen: Messrs. Luthy, Jones, Clarke, Cahall, Platt, Seth and Sykes.

A motion was put forward by Mr. Hughs that the chair appoint a committee of one who should the power of choosing his own assistants to collect money for the Kenyon bed in Rev. Mr. Jenkins' hospital in Alaska; carried. The meeting then stood adjourned.

Freshman Class Meeting.

Since Mr. Finlay, the former president of the class had left college for the remainder of the year, it was deemed necessary by the class to elect a new president. Of the two nominees, Darling and Henry, the latter was elected. Next in order of business was a bill for \$15, presented by Mr. Wollisson for damages incurred on the night before the cane rush. The bill was agreed to be paid and an assessment was accordingly levied. Songs and yells were discussed and contributions were requested to be submitted at next meeting. Besides Mr. Finlay, Mr. Childs of the Freshman Class has left college.

1910 Class Meeting.

The meeting was called at 3 p. m., on the 6th. The chief matter of importance was that concerning a class football team. By request of 1909, the game that was scheduled for Saturday between 1910 and 1901 was postponed. The class agreed to organize an all-star team to play the Juniors, instead, on that date, soliciting, if necessary, the best of the Freshman players. The last order of business was the appointment of a committee to look into the question of a class song.

The Executive Committee.

For Oct. 30, 1907, the football manager reported the Wooster game, which entailed a loss of \$10.40. A budget of \$50 was voted the manager for the O. S. U. game. Voted to lay out \$2.50 for the purchase of a football watch. Voted to accept the report of the O. S. A. A. as given by Kenyon's representative, Mr. Platt.

At the meeting held on Nov. 6th, 1907, Manager Sykes reported a profit of \$25.99 on the O. S. U. game. The treasurer, Mr. Morrow, reported \$204.54 on hand without the O. S. U. budget. Voted budget of \$50 for Denison game. Voted to pay C. R. Jackson \$87.20 for football goods.

At the next two meetings the football manager reported a profit of \$10.20 on the Denison game and a profit of \$54.16 on the Reserve game. Mr. Morrow reported \$143.30 on hand.

Junior Class Meeting.

There was a meeting of the Class of 1909 held in the English room at 12:45 on Wednesday, the 4th. Little was done except to offer the college a challenge for an all-star team to play the 1909 class team, the proceeds of which were to defer the initial expenses of the Reveille. The date of the class banquet was set for Dec. 7th. A committee was appointed to confer with Miss Merwin concerning a Junior informal. Adjourned.

INTERCOLLEGIATE NEWS.

The debating season is on with full force at Ohio State. Thirty-six candidates appeared for the first preliminary.

Miami University has lately adopted a constitution whose leading features are almost identical with our own. Miami is also about to celebrate her centennial. She will be 100 years old in 1909.

Basketball is now the order of the day everywhere. Oberlin, who excels in this sport, began practice the Monday after Thanksgiving.

It is interesting to note the relative positions of the big nine teams as assigned by the college journals. Case thinks State should have first place, while the O. S. U. Lantern acknowledges the superiority of Reserve. The Reserve Weekly says the situation is hopelessly complicated and regrets that she did not meet State. Both Case and Reserve thought Kenyon had a great team.

The captains of the following big nine teams have already been selected: Ohio State, Quarterback Barrington; Western Reserve, Guard Portman; Case, Tackle Ziegler; Wooster, Left Halfback, Garvin, and Oberlin, Fullback Houser; Kenyon, Tackle George Southworth.

The week of celebration of John Harvard's 300th birthday was brought to a glorious finish on the night of November 30th, when the undergraduate part of the program was carried out. President Eliot's address, the torch-light procession to the Stadium, the bon-fire on Soldiers' field, and the return to the yard, were the features of the celebration. Unique is the history of Harvard, it will be remembered by all who saw it, whether as participants or spectators, as one of the most beautiful sights Harvard ever witnessed, surpassing in every respect any previous illumination.

The Cleveland News calls Budget Seaman "The Moses who has led Reserve out of Egypt." If we remember the Old Testament story, however, those who were led objected quite strenuously, and wanted to go back again. Can this be Reserve's attitude?

Tuskegee has received a gift of between \$150,000 and \$200,000 from the late Miss Jeanes, and although the college supports athletics, no such provisions were made as in the Swarthmore bequest. If, as is so often said, inter-collegiate athletics are harmful, this is another clear case of discriminating against the poor negro.

Michigan has thirty-two fraternities, eleven sororities and six clubs, forty-nine in all. We are familiar with that number here at Kenyon, though not exactly in connection with fraternal organizations.

"Cross country walks are an innovation at Michigan. The work is required of Freshman girls, but is optional with the other classes."—Ex. Why should the distinction be made?

"The President of the Senior Class, at Allegheny, is issuing a monthly bulletin of class events at his own expenses."—Ex. The right kind of spirit, but it must be awfully expensive.

The Nation says that "football players without at least fifty rooters per capita on the sidelines are listless and ineffectual creatures." Alas for football, then. According to the rules only five men are allowed on the side-lines. Which is wrong, the rules or the Nation?

Members of the Amherst eleven this season were accused of slugging a negro who persevered in his attempts to try for the eleven after he had been told that his presence was unwelcome. It was a peculiar situation, as in the past negroes have played on the Amherst eleven, and the captain of a winning team was a negro.

WHEN GREEK MEETS GREEK.

Of no slight significance, so far as cordial friendly relations between the men of Chicago University are concerned, was the gathering of one hundred men from sixteen fraternities in a general fraternity smoker at the Chi Psi house. Inter-fraternity relations at Chicago have always been free from much of the rancor and prejudice which has crept in at some of its neighboring institutions. Fraternity men have always been frank in realizing the short sightedness of any policy that would hold up cliquish barriers between members of one fraternity and men who are not.

While this cordial spirit exists between the Greek Letter societies, such gatherings as these are particularly felicitous, in making permanent the pleasant relations. The continuance of occasional inter-fraternity gatherings will stamp out any inter-fraternity jealousy that may arise and effectually submerge party feeling in a broader spirit of general co-operation in everything.

FOOTBALL IN 1583.

The gentle game of football is described thus in a work entitled "Anatomic of Abuses," published in 1583. "For I protest unto you it may rather be called a friendly kindle of fight than a play of recreation, a bloody and murdering practice than a sport of pastime for dooth not every one lye in waight for his adversaries, seeking to overthrow him and to pickle him on his nose, though it be hard stones, so that by this means sometimes their backs, sometimes their legs, sometimes their arms, sometimes one part thrust out of joynt, sometimes another; sometimes the noses gush out blood; sometime their eyes start out."

AMHERST ABOLISHES BASKETBALL.

At a recent meeting of the faculty of Amherst college it was decided to refuse to grant the undergraduates' petition for the continuance of basketball. Hereafter, there will be only inter-class contests and no varsity team will be formed.

POTPOURRI.

"After all," said Dr. Reeves, "what is style but a device to make men all look alike."

Whereupon the assembly voted to completely do away with "style" forever. Or so it would seem to a visitor. Such a one said not long ago, "The most interesting feature of the Hill that I found was the absolute weirdness of the costumes of the fellows. Never in my life have I seen such abnormal 'getups'."

The other day it snowed. A professor hopped down the path wearing high shoes, golf stockings knickerbockers, a loose overcoat—and a derby. The fellows' garb differed almost to a man. Highshoes, sweater and corduroys, gray cap, loose gray overcoat and high shoes; a hugh black paddock, a heavy soft hat—and light gray hose and oxfords; boots, sweater and derby—these were but a few of the odd costumes noted on that one day. And that was but one day. "No man knoweth what a day may bring forth."

As soon as a fellow gets back to Gambier his first thought is to don a pair of corduroys, a jersey or soft shirt—and consequent happiness. From October to May he inhabits these clothes, the regulation uniform—although each man adapts it to himself—consisting of high shoes, corduroys, sweater or jersey and heavy coat.

Hats? No one wears one. The Freshmen wear two-inch skull caps, and a few of the fellows wear felt hats or caps. But only a few. From the day they come to the day they go the majority wear no headgear. Indeed, it has been said that a Kenyon man can be easily distinguished in a group by his tanned face and bleached and faded hair.

Huge, yellow "slickers" appear in a rain.

In summer the range is more limited. Tennis flannels appear; pumps and soft shirts are seen; but the costumes, while more appropriate and none the less striking, lose that picturesqueness that in winter is their feature.

Harcourt and Kenyon! There is a touch, a subtle "something" added to The Hill by Harcourt, that is felt everywhere. Not particularly noticeable, yet it is felt distinctly by all. Sunday mornings, when the girls, gay masses of colors, come down the Path to church under the shady trees; quiet spring evenings, when those delightful informal dances are given at Harcourt; serenades under the great old trees around Harcourt; small dances during the year; the gala Prom and its attendant festivities; rides over the hills of the surrounding country; little plays—it is not all idle romance. Dreams, hopes of

great things to do in the outside world, manly sentiment and the rosy halo of youth over all—these are the things of Kenyon that are not seen nor felt by all. And it is this spirit of higher and nobler thoughts that Harcourt fosters.

Many a man's best memoirs of Kenyon are those of soft moonlight nights, the tinkle of mandolins or soft singing beneath the ancient trees at Harcourt. Idle! Not at all. Foolish? None of it. It is sentiment cherished and long remembered, that is part of the dream days spent on the Hill.

—o—

The first formal banquet of the Junior Class was held on the Hill Saturday evening, December 7, at one of the clubs. Seventeen of the class wandered in before half-past ten, the hour set for the banquet and reminiscences of their last banquet as Sophomores permitted the new members of the class a peep into the next few hours.

At the time appointed, Toastmaster Childs gave a graceful opening talk and called for the first toast, "1909 in 1909" which was responded to by Mr. Cureton.

The toasts were as follows:

"1909 in Athletics"..... V. A. Coolidge
 "Absence makes the Spirit of 1909 Grow Stronger"..... W. W. Cott
 "The First Class to Give a Freshman Banquet"..... W. E. Shaw
 "Levity"..... P. B. Barber
 "Kenyon Spirit"..... L. R. Brigman

During the response to the fourth toast a commotion was heard outside, the door burst in and classmate Day appeared. "I can only say that I am glad to be again with the class," he said. When he had made this short speech they all cheered.

The new members, Kite, from Cincinnati, and Eiser, from Wittenberg, were formally admitted to the class at the close of the toasts.

Then came the feature of the evening—"Briar" Halsted, who guided 1909 among the shoals of mathematics had, in response to his invitation to be present, sent the following letter which was read amid bursts of applause.

"Dear boys.—Most cordial greetings and a big hurrah for 1909. I do wish that I could be with the dear boys that we might laugh together over my hazing of your hazers. I used to go to Bexley at two o'clock at night, turn on the lights and pull all the clothes off of Hamm. I remember calling him a 'dastardly scoundrel' but all the poor fellow did was to beg that I might make my visitations more on towards morning as he could not get back to sleep.

"Poor old Childs roomed up there, too. I used to pull the clothes off of him and have him run around Bexley bare, while he voluminously apologised. Then Stewart had that accident with the steam heater and his confession to me followed a few stunts I applied to him in the middle of the night. Then the youth in Hanna had a premonition and barricaded his doors, but I carried two enormous beams and scaled his window. Oh! the fun was fast and furious.

"And now I convey to the class and the splendid fellows I always loved my heartfelt gratitude for their noble appreciation and my joy in having taught them, known them, fought for them and delighted in them and with them. Oh! Those big jokes we laughed at together!

"Every one of you come and visit me here and I will introduce you to five hundred lovely girls.

"With heart's greeting, yours always,
George Bruce Halsted."

After a number of songs the banquet was ended and the celebration transferred to the campus where it existed for some time.

Hika, Kenyon, all the time,
1—9—0—9.

—o—

To "financially assist" the Reveille, the Junior class team played an all-college team, known to its vociferous admirers as an "all-star" team, Saturday, December seventh.

Southworth was elected captain for the Juniors and Bland, '10, commanded the "all-stars."

About two-fifteen, a few Harcourt girls, two ladies, and a "vast concourse" of college men wandered down to the field. "All ready," "Let's start the game," the referee called.

"Throw the ball here," the centers shouted. Everyone turned, then turned back again. But no one threw a ball—there was no ball to throw.

After long minutes, however, a Freshman was seen to follow a ball down the hill and the game was begun.

The "all-stars" advanced down the field almost at will and in about ten minutes of strenuous play a "safety" was made on a fumble.

The Juniors now woke up and the play was held in the center of the field, despite the splendid work of Henry, '11, and Daniels, '11. The cheering of the Junior contingent of rooters—three in all—aided materially in keeping 1909 and the half ended 2-0.

During the intermission the "all-star" rooters sang songs—or rather, sang at them—and the indomitable 1909 trio maintained their steady

"Hika, Kenyon, all the time,
1—9—0—9."

The second half was the Juniors. Strong, consistent work gained a touchdown soon and Cunningham kicked a goal. Then time was called and the three faithful Juniors received their reward as the now thoroughly tamed teams followed the Harcourt girls up the steep Hill.

And the Junior banquet was held that night.

Line-up:

Juniors, 6. All-stars, 2.

Cunningham.....	L. E.	Sackett
Dun.....	L. T.	E. Southworth
Kite.....	L. G.	Curtis
Eiser.....	C.	Bland
Coldewey.....	R. G.	Thurston
Cott.....	R. T.	Mason
Cureton.....	R. E.	Wiseman
Coolidge.....	Q. B.	Colgrove
Southworth.....	L. H. B.	Henry
Cunningham.....	R. H. B.	Daniels
Brigman.....	F. B.	Kinder

News of Last Commencement Week.

ALUMNI ORATION.

"The High Calling of the College Man."

CASSIUS M. ROBERTS, '78.

You will permit me a moment for the indulgence of sentiment, for emotions, like excess of steam in a locomotive boiler, represent an initial danger. It is best, therefore, before we set out on our journey together, to get rid of this excess by way of the safety valve of expression. So I ask your patience while I "blow off" before we start, that we may not "blow up" while on the way.

To the great world about us and from which I come, this is a world of strange contrasts—a world of high ideals and holy purposes—a world of which I was a part for certain far away enchanted years—a world that has been the inspiration of my life ever since I was a citizen in it and still is.

"The most blessed memory of mine age." As that memory halts pleadingly at the gates of recollection for refreshment, and the facts of the present hide kindly behind the fancies that would make it yesterday, the campus refills with the apparitions of my friends and the College halls with the blessed ghosts of those I love. The old faculty, who lived like scholars, died like saints and were buried in our church-yard like poets, are all here. The old boys, who meekly submitted to the process of making them "the heirs of all the ages and the last results of time," yet did not entirely forget to cultivate the gentle art of "the young barbarian at play," have all returned. And, in the midst of all the old, flawlessly blending with the enthusiasm of all the present, into a devotion to Kenyon as her united sons, I stand today, feeling that my heart was not playing me false as, through all the long journey, it sang to me, "you are going home."

And so I am here, with a keener pleasure than I can easily express, to welcome you, gentlemen of the graduating class, into the ranks of Kenyon's sons, not as, in the burial office, we give thanks "for all those who, having finished their course in faith, do now rest from their labors," but to a place amongst the workers of the world

where, for the honor of our Alma Mater, we shall expect you to be strong and quit yourselves like men.

And I should find much difficulty in opening my subject—in carrying myself with any assurance back through the intervening years—translating and obliterating years as they have been—were it not for a certain incident that occurred at the close of my college career. Gentlemen, I confess with much humility, I was the author of the class poem which celebrated, with all the graces of a flamboyant imagination, the virtues, the hopes, the aspirations of the graduating class of 1878. Time, the dispenser of many mercies, has kindly blotted that effort of my muse from the memories of men. I presume you are grateful, and I know I am. One passage alone remains to me and I venture to quote it here because it gives me the exact point of departure it seems to me I need for this address:

"The long road, which stretched betwixt
us and our graves,
Seemed smooth and ever rising till it
touched the stars
That glitter brightest in the coronet of
Fame."

Life you see, was to be success from the start and glory was to be the measure of that success.

Alas for the youthful fancy. Facts have buried it deeper than time has buried the poem. Life is work. Success is measured by the rigidly accurate rule of fitness—the fitness of what we do to become an integral part of what the world does, and of what we are to be absorbed into what the race is. Our glory is not in what we get, but in what we give. The mark of all genuine success is the crown of thorns, and he only is truly kingly amongst men who

"Through long days of waiting and nights
devoid of ease,
Still hears in his soul the music of wonderful melodies."

There was a time, not even very distant in the past, when Society was content to ask but one question of the young scholar who sought entrance as such to the lists of life: "What do you know?" It was but the blind worship of long and impatiently borne ignorance at the shrine of knowledge. That question has become as effete as the dynasties of the Pharaohs. Now you will be asked: "What can you do?"

Mr. Jacob Riis tells of an incident that occurred at a Harvard examination. Mr. Theodore Roosevelt was present. A young student, the inheritor of a large fortune, was asked what he expected to do after leaving the University. With a yawn, expressive of a vast indifference to so trivial a problem, he answered that he did not see that much was left for him to do. Instantly, and with a resounding bang, Mr. Roosevelt's fist came down on the table at which he was sitting as he exclaimed with his accustomed vigor: "That young man ought to be knocked on the head at once."

The incident is revelatory, not of a desire for violence on the part of Mr. Roosevelt or the public he so ably represents, but of the intense feeling abroad that society has rights, vested in the educated man, he is bound to respect. The people, who laugh at the clown, are charitable to the lout, long suffering and kind to the ignorant, will as sternly order you to the refuse heap if you are useless, as they will graciously extend to you all the honor if you are useful. Our institutions of learning are at the bar of public examination, and the question they must answer is vital: "Is education fitting men by wise preparation for life work?"

Strange as it may sound, the gravest danger to the public is in the fact that educators know that this is the educational question of the day and most of them are seeking to answer it, not for the honor of true scholarship, but for the satisfaction of the public that seems to control destiny and certainly controls dollars. As the result the whole educational world has been caught in the stream of the purpose of the working world of to-day—a mere eddy in the stream of the purpose of the ages. The fiat has gone forth that, if education is to justify the expenditure of time and effort it demands—time that involves four years at least in the most plastic and valuable part of human life and effort with no immediate recompense at the end of it except a good hope—then there must be, at least as an ideal, an attempt to nicely and, as perfectly as may be, fit the student for some specific work.

The Manual Training School of Philadelphia deservedly holds a high place in the educational world. One of the courses it offers is that of Marine Architecture. I am told that a steady

stream of the young men taking that course, after their first year, pours into the offices of our great ship-building concerns. They go because they are called and can receive a better training in the workshop than elsewhere. And this is but an indication of the widespread spirit of the age.

Within five minutes walk of my door stands the great University of Pennsylvania. I do not overstate the facts when I say that it is a miniature shopmaster's world. Amongst its more than four thousand students, less than three hundred and fifty are pursuing that venerable Academic course of study which terminates in the reception of the degree of Bachelor of Arts. And this percentage, notwithstanding the steady and determined opposition of the faculty, has been on the decrease until this year. In the Academic course itself, the old curriculum is giving way. In its place is coming another, so complicated with electives and specials, that, after examination, one is tempted to recall the opening lines of Coleridge's dream poem:

In Kubla Khan a river ran,
Through caverns measureless to man,
Down to a sunless sea.

The reason for all this is to be found, I think, in the fact that, at Commencement time, there is a call from the great industrial concerns for so many of these specially trained men that the supply is frequently unequal to the demand. That is the reason, but the meaning is of far wider significance. It is that the spirit of materialism which dominates our time is fast becoming dominant in the education of our young men.

And now, gentlemen, what does that mean for the Nation, for the race, for civilization, for the safe and balanced progress of mankind?

To all these it clearly means immediate material prosperity. But it just as clearly means to all these ultimate spiritual beggary. The manhood produced by this creed is here. We have it and can see what it is in the kings of commerce who are the highest types of special and lowest types of general training civilization has ever known. They are differentiated not only to their work, but from everything else except their work. In the world they know they are master craftsmen. Beyond its narrow limits their relations with men would be ludicrous if their accumulated power did not make them tragic. They buy paintings by the yard, statuary by the ton and architecture almost by the square mile. I speak of the class and not of the exception, for some men in every class are born great. But even in the venerable professions this baneful influence has changed the

honorarium of the physician into a fee, the gratuity of the lawyer into a charge and the stipend of the clergy into a salary. As a force in public life, it recognizes no statesmanship that is not included in the terms "buy and sell," permits no system of morals that interferes with its plans, and heeds not the command: "Touch not mine anointed and do my prophets no harm." And it is as acutely business-like and serenely at peace with itself in the purchase of the trained men of our schools at their annual commencements, as the civilized Occident is in the purchase of the goods of the half-savage Orient at the annual fair of Nijni Novgorod.

"Where there aint no Ten Commandments
And a man can raise a thirst."

If that system is to become universal amongst us, we have reason for much thankfulness of heart that some men of genius lived early enough in the life of the race to escape the shaving process that once converted a mighty man of strength into a blind grinder at the Philistines' mill. And against this ideal of education such colleges as Kenyon stand as almost the only bulwark between the race and an advancing material sea.

Just as I finished writing that statement and while my mind was busy with the subject and my heart full of it, I was called away to a service for the dead. In the beautiful old cemetery of the Woodlands in Philadelphia, my carriage stopped where my eyes naturally fell upon a tall granite shaft. On the side of it was carved the name of the man who slept below: J. K. Lee, M. D. And on the footstone, as in that humility which is in itself the finest expression of a good life, were these words: "Having served his generation by the will of God he fell on sleep." Instantly my mind reverted to an epitaph graven on a headstone in an old English churchyard: "John Smith, born a man, died a grocer." Between these two stands all I plead for and all I plead against. The wickedness of any system that loses the man in his work is apparent. The glory of preparing the man to serve his generation is equally so. It is the high calling of education, such as you have received here, to prevent the one and accomplish the other. Any effort that loses general education in special training loses the living soul in material work. It apotheosizes the individual, but, while it does not destroy the personality, it does worse, it deforms it. The individual is the store house of force; the person is the treasure house of sympathy. Force relates men to things; sympathy relates men to each other. Force is brutal; sympathy is human. Force divides to use; sympathy unifies to help. Force

is native, fixed, unalterable; we can do nothing with it but direct it. Sympathy is acquired by broadening the view—by showing men the man beyond the mountains.

Any education that relates man to that which calls forth his force without at the same time relating him to that which calls forth his sane sympathy is fundamentally and viciously wrong, and it is so because it opens for him a career for his selfishness, but leaves closed a career for his generosity. It thinks of man as a problem in dynamics, and forgets that he is a living soul. It treasures him as the finest product of a mechanical evolution, but not as the far finer product of a definite divine purpose incarnate by the living God. The true purpose of education is not achieved unless it results in producing a man fine enough to believe in and large enough to work for a race that does not know how to believe in or work for itself. In the last and highest analysis, therefore, education is the development of sanely sympathetic relations between man and things, between man and men, and between men and God. Mechanics reveal things, history reveals society, art reveals faith. All of them together reveal God and the human soul.

There is, in the second chapter of St. Paul's epistle to the Ephesians, a passage which I must quote to you at the risk of your charge that I am talking shop-talk. In our St. James version it reads: "For we are God's workmanship." But in the original Greek it is: "Autou gar esmen poiama," "For we are God's poem." All true success is in first finding your work, and then in dealing with it mechanically, historically and artistically so that your work will find and reveal you. For the true business of life is, not in the production of that material wealth which time outwears and gladly flings away, but it is in the production of those imperishable riches that arise to the race from the possession of revealed souls. The temple of Theseus is a ruin; the Parthenon crumbles to its fall; the glory of Athens has taken its eternal flight from marble to man, and Phidias and Plato are the Athens that cannot die or decay.

Now the charm of definite preparation for definite work is in its very definiteness. It solves the most difficult problem the young man consciously faces, a problem tremendously complicated by the multitude of possibilities for work he confronts, all of them confused by the hurry and the rush in which he seems to be standing alone, a waiting idler at the gates of toil. You have seen your Professor of Physics close the window blinds of his class room and then let into the midst a single ran of light that seemed to be more force than illumination and that clove

the darkness like a sword. It is but the insolent intrusion of the insignificant if it makes you forget the Sun. This, gentlemen, is a spectacle for a moment's contemplation; that is the central source of all the light in which your eyes were made to see while you live. And it seems to me that the deeper charm of work proclaimed in all the ages by all the race is in the fact that the illuminati have not sought definite careers, but that definite careers have sought them. I cannot imagine the great Athenian as doing anything else than ask those interminable questions and cross questions that made him such an aching thorn in the side of his fellow-citizens. Angelo must have wrought the marble into forms of beauty, and song to Burns was as native as his Scottish heath. And this is so, not because these men and men like them sought definite careers, but it was because the question that was asked, the art that was developed, the song that was sung, were all of them, what the heart of the race had waited for, toiling patiently at their planting and their garnering through weary generations but to keep on living, till hands should do and eyes should see and tongues should sing what the racial heart burned to have done and seen and sung. And for these there are

"Powers that will work for them, air,
earth and skies;
There's not a breathing of the common
wind
That will forget them; they have great
allies;
Their friends are exultations, agonies
And love, and man's unconquerable
mind."

The purpose of work is not primarily material prosperity. It is self-revelation and self-revelation is the result of sympathetic relations with things, with other men and with God. These gentlemen, you have had. As the hand of his mother plunged Achilles into the river of the dead that he might become invulnerable to his enemies, so your Alma Mater has plunged you into the river of the dead that you might become invulnerable to yours. Greece the beautiful, Rome the legal, Jerusalem the reverent, with all the pregnant ages of Christendom, have been gathered up here for you. Out in the world to which you go they have also been gathered up into that civilization to which we belong, and for which we must work, if we be true men.

Not a soul hoped, not a brain thought, not a hand wrought, in all the centuries of human life that are gone, that did not think and hope and toil for you. Athens is quick in every line of beauty that we draw, in every logical statement

that we make. Rome still speaks with commanding voice in our Constitutions and in our laws. Jerusalem has given us knowledge of the God who says to us: "If ye will be My people, I will be your God." The very bone needles with which our ancient mothers stitched their primitive garments and the crooked sticks with which our savage fathers scratched the ground are builded into the eternal foundations of civilizations and the state. It is the gathered, sifted, unified past which gives us not only the present which we possess, but the inspiration which makes us long for the future with what it will bring.

It has been in this stream of continuous and unified racial purpose and achievement you have been bathed for four years. You have been submitting, not to the discipline of this College, but to the discipline of the ages of pregnant work for which this College stands. Here you have had the daily companionship of the ghosts of the great and the spirits of the splendid. You have freely communed with them in the passionless realms of their emancipated personalities. The deathless dead have neither greed for a career nor self-seeking for gain. They have only themselves to offer you, but in the offering is the heart of the race to which you belong. Blindfolded you have been going forward, not knowing whither, but your hand has been safely in the hand of wisdom of the wise and you come forth from the association with the mysteries of life amongst the illuminated forever more. Bewildered, because alone, when you cut your moorings here, you will find yourselves on an unfamiliar sea. You will feel the panic of your solitude in the very measure of your fidelity to your college life. In the quiet of this campus and under the protecting shadow of these walls, you have found peace. It is the peace of high ideals and holy purposes that have become yours. As you step from these halls that peace will take flight never to return to you until, with your help, these high ideals and holy purposes have become the world's to which you go. No one, who has ever drunk freely of nectar with the gods, can ever again be satisfied to slake his soul's thirst with the stagnant ditch water with which men are content. But I stand at the gates of effort to tell you to be of good cheer. It is but the distance between what you have and what the world needs that you see, and between what the world needs and what you have, AS YOUR EYES SEE IT, lies your sufficient career.

In that career you will not find peace, but, if you are true to what your eyes see, you will find joy—the joy of one who has wrought for the honor of God and his own soul so loyally that

"One stone the more swings to her place
In that dread temple of Thy worth,"

because

"It is enough that by Thy grace
He saw naught common on the earth."

In that career your own natures will now sufficiently specialize you and place you where you ought to be in life's affairs. You can now safely build because the foundations are safely laid. You will seek naturally any further training you ought to have because the stream of racial purpose about you will carry you whither you ought to go. For, to be true to the trust your Alma Mater expresses in you through the degree you receive from her today, that degree must, in your hands, be more than a formal statement of past efficiency. It must be held as your high commission as soldiers in the noble army of those whom the ages have armed in their cause. Gentlemen, from now on you must fight. Let it be your purpose to fight well. But you must never forget that upon the sword with which you are to attack the problems of life there is written, "Ich Dien," and upon the shield with which you are to defend yourselves from its dangers, "Noblesse Oblige."

CLASS ORATION.

Three Victories of Peace.

HUGH WILSON PATTERSON, '07.

Victories in arms are common to all ages and all nations, but the great victories of peace are far more important, far more worthy of consideration. Prominent in the history of colonial administration, pre-eminent in the development of law and jurisprudence, stand three great achievements, namely, the accomplishments of three men. Reference is made to the work of Edward Livingstone in Louisiana, Thomas Babington Macaulay in India, and the commission headed by William Howard Taft in the Philippine Islands.

No doubt can be held that systems of criminal procedure, developments in the science of penology and the whole matter of treating the criminal and the criminal class bear a large, important and essential relation to the life and the welfare of mankind. In the three instances mentioned conditions were found in a chaotic state and were transformed to an orderly one. In each case conflicting laws were reconciled and machineries of penal institutions were placed

on a working basis. To have accomplished such was a great reform worthy of all note and comment.

Edward Livingstone began his public career as District Attorney in the city of New York. His office, through the dishonesty of an under clerk, became involved in a large shortage. Although Livingstone was neither morally or legally responsible, he assumed the obligations which amounted to one hundred thousand dollars. This impoverished him and he was forced to leave New York. He began anew in the city of New Orleans. The legal system of the state of Louisiana was, at this time, a curious, intangible composition of French and Spanish law based on the *locus jurius civilis* of Rome. American lawyers were lost in it. Justice was delayed. Equity was an unknown quality. Crime ran rampant. In 1821, the state legislature selected Livingstone to revise the whole body of the criminal law of the state. Livingstone, a close and ardent student of Roman, French, Spanish and English jurisprudence, was well fitted for the task. At the end of three years, his code was ready. Unfortunately, the only copy was accidentally destroyed by fire. With the same courage and fortitude as Thomas Carlyle evidenced when he re-wrote the first volume of the History of the French Revolution, destroyed under similar circumstances, Livingstone re-commenced his labors. At the end of two years more the code was again ready and he gave to the world his famous "Code for Louisiana."

This code was based on free and enlightened principles and marked an era in the science of penology. The state of Louisiana did not adopt the code entirely, but it formed the basis of the criminal law of that state. Other states adopted portions of it. Its influence spread to Europe. Guatemala adopted a huge portion of it without a change. As this code reconciled the conflicting laws in Louisiana it made equity a certainty. Crime was struck from its pedestal and justice resumed her sway. Although a man of wide acquaintance and large influence Edward Livingstone left behind him no large popular notoriety; but, beyond and above the mere fame of popularity, his monument stands and will ever stand in the free and enlightened principles of his code, principles important beyond limit and potent in many diverse quarters.

Thomas Babington Macaulay was from the beginning of his public life deeply interested in the problems of India. No man probably ever studied a public issue more deeply or more persistently than did Macaulay the question of India. It is not known how early Macaulay recognized the need of India for a criminal code,

The first public utterance concerning such a proposition came in a speech delivered before the House of Commons during the summer of 1833 on a bill for the government of India. In the course of this speech Macaulay said: "I believe that no country ever stood so much in need of a code of laws as India; and I believe also that there never was a country on which the want might so easily be supplied. I said that there were many points of analogy between the state of the country after the fall of the Mogul power, and the state of Europe after the fall of the Roman Empire. In one respect the analogy is very striking. As there were in Europe then, so there are in India now several systems of law widely differing from each other, but co-existing and co-equal. The indigenous population has its own laws. Each of the successive races of conquerors has brought with it its own peculiar jurisprudence: the mussulman his Koran and the innumerable commentators on the Koran; the Englishman his Statute Book and his Term Reports. As there were established in Italy at one and the same time, the Roman law, the Lombard law, the Riparian law, the Bavarian law, and the Salic law, so we have now in our Eastern Empire, Hindoo law, Mahometan law, Parsee law, English law, perpetually mingling with each other and disturbing each other, varying with the person, varying with the place. In one and the same cause, the process and pleading are in the fashion of one nation, the judgment is according to the law of another. An issue is evolved according to the rules of Westminster and decided according to those of Benares. The only Mahometan book in the nature of a code is the Koran. The only Hindoo book the Institutes. Everybody who knows those books knows that they provide for a very small part of the cases which must arise in every community. If a point of Hindoo law arises the Judge calls on the Pundit for an opinion. If a point of Mahometan law arises, the Judge applies to the Cauzee."

Sir William Jones, Sir Thomas Strange and Sir Francis MacNaghten, three close observers of Indian affairs, confirmed Macaulay in his position and established the fact that the people of India were living under a conflicting system of judge-made law, a system in most respects worse than none at all. In the same speech quoted above, Macaulay made the declaration that "it was time the magistrate knew what law he was to administer and the subject under what law he was to live." Thus we see that Macaulay had a definite platform on the question. Having such, we are pleased to believe that he welcomed his appointment to the Indian service as the means to accomplish a great reform.

Macaulay reached India in June, 1833. As shown above, Indian law and procedure were in a terrible condition. Not only were complications of systems and constant double dealings found but there pertained no awe of the majesty of the law, no great respect for the government, hardly any honest administration of justice. The people, and for that matter, the officials were woefully ignorant from a legal point of view. A native of position, wealth and influence wrote to Macaulay concerning reform legislation. Said this sage, "Your honor must know that the great evil is that men swear falsely in this country. No judge knows what to believe. Surely if your honor can make men swear truly, your honor's fame would be great and the company will flourish. Now I know how men may be made to swear truly, and I will tell your honor, for your fame and for the profit of the company. Let your honor cut off the great toe of the right foot of every man who swears falsely whereby your honor's fame will be extended."

In the face of such ignorance and in the face of such utter lack of legal appreciation the commission authorized by the act of 1833 began the task of giving India a code of law. Macaulay was president of the commission. The two other members are unimportant for Macaulay performed the work. The code appeared in the year 1837. The extent of material covered by this code is remarkable. The digest is most readable and the whole is a piece of literature genuinely good. Its pages are alive with illustrations from life, from history and from literature. The code harmonized law in India and gave a certain method of procedure. Trevelyan tells us that this great penal code fulfilled its purpose and evidences as proof that young Indian civilians carry it in their saddlebags and older ones in their heads. Founded upon the principle of eliminating crime rather than punishing the criminal, the code advanced the civilization of a people to a great degree. Mr. Fitz James Stephens, a successor of Macaulay in India, designated the Indian Code as superior to any other. He said, in regard to the author and the code: "He must have had the gift of going at once to the very root of the matter and of shifting the corn from the chaff to an unusual degree; for his draft gives the substance of the criminal law of England down to its minute working details in a compass which by comparison to the original may be regarded as most wonderfully small. The India Penal Code is to the English criminal law what a manufactured article ready for use is to the material out of which it is made. It is to the French 'Code Penal' and the North German Code of 1871 what a finished picture is to a sketch. It is far simpler

and much better expressed than Livingstone's Code for Louisiana and its practical success has been complete." So the penal code of India was an immense contribution to society. It redeemed a country from a state of legalized anarchy and brought order and certainty out of chaos. It established English rule and English law firmer in India than any other event or combination of events; and it told the world in the clarion tones of truth that the spirit of Runnymede and the Song Parliament would be applied to matters of colonial administration.

Livingstone and Macaulay achieved great results. But it has been reserved for our own nation in our own times to perform the greatest feat of colonial administration when the war with Spain left the Philippines in the hands of the United States. Wise and thoughtful men expressed grave doubts as to the issue. Let us set aside the question of the territorial expansion of the United States and concern ourselves with what this government has accomplished in the Philippine Islands. As McKinley said, "We have Philippines to develop, not to exploit." The whole keynote of this nation's Philippine policy has been, "The Philippines for the Filipinos." The Taft Commission sent to the islands to organize a government found a condition of universal anarchy prevailing. The Schurman Commission of Investigation had reported that the laws in force were arbitrary, that the Filipinos did not even possess trial by jury.

To describe the condition of the islands when the Taft Commission reached them were well nigh impossible. Centuries of Spanish despotism and exploitation, centuries marked by bloody insurrections, civil warfare and misery, had deprived the Filipino of all regard for law, order and national unity. Politically the islands were in a state of anarchy. Legally they were in a worse state. Spanish law never was highly regarded and the miserable excuse that pertained in the Philippines beggars description. Socially all morality had been stamped out by the actions of officials and priests. All sense of unity and of patriotism had been so blotted out by Spanish treachery that a condition of anarchy was found such as the world has seldom known.

Among the fundamental agencies for evil was the loose, irregular, insufficient code of law and the dilatory and partial administration of justice. The Taft Commission was instructed to remedy this condition under the guidance of Governor Taft and Commissioner Wright, the department of finance and justice set to work. It was realized that to give the Filipino an American code would be destructive and disastrous. The existing system was therefore reformed and enlarged. Great changes were made.

Heretofore, private prosecutions had been nothing but the veriest blackmail. Under Spanish law there was one law for the native, another for the Spaniard. The American Code did away with all this and set justice upon her feet and strengthened her position by American honesty and fair dealing. Justice was fairly and squarely administered. Under the Spanish system few courts were found and it was difficult to secure legal action. The American reform divided the islands into fifteen judicial districts and established a Supreme Court. Customs and land registrations were given special courts. A justice of the peace was constituted for each municipality. Compared to Spanish mis-rule and disorder, the American administration was as the diamond to the vulgar imitation. The Schurman Commission reported a rebellious spirit, a state of insurrection in the islands. The last report of the Taft Commission announces that "the Sovereignty of the United States is established in the Philippine Islands, is accepted by the inhabitants and is acceptable by the inhabitants."

Tranquility prevails. Anarchy is stamped out. The only disorder comes from bands of plandiones, robbers and highwaymen. Filipinos are found upon the benches. Representation is allowed and participation in the government by the natives encouraged. The wise Filipino sees ahead the lights of true liberty and independence. They see in the American occupation the Moses that will lead their nation from the Egypt of anarchy despotism and cruel injustice. Thus has our nation solved one of the greatest questions of colonial administration. Macaulay once declared the cardinal principle of colonial expansion and colonizations in these words "to have found a great people sunk in the lowest depths of slavery and superstition, to have ruled them so as to have made them desirous and capable of all the advantages of citizens, would, indeed, be a title to glory all our own. Victory may be inconstant to our arms, but there are triumphs which are followed by no reverse. There is an empire exempt from all natural causes of decay. Those triumphs are the pacific triumphs of reason over barbarism. That empire is the imperishable empire of our arts, our morals, our literature, and our laws." Such has been the glory of this, our country, in regard to the Philippine Islands. So is our nation's destiny proclaimed to the world, the friend of the weak and the needy, the protector of law and order, the defender of liberty and justice. And so those Anglo-Saxon principles so long ago planted in the heart of a great people, bear the fruits of true liberty and true civilization.

PROGRAM OF SPEECHES AND TOASTS
GIVEN AT THE BANQUET OF THE
KENYON ALUMNI ASSOCIATION
ROSSE HALL, GAMBIER,
OHIO, JUNE 26, 1907.

SONG BY COLLEGE GLEE CLUB.

INTRODUCTORY SPEECH.

By Mr. Grove D. Curtis, President of the Alumni Association, to the Class of 1907.

Gentlemen of the Graduating Class:

"But an hour ago you listened to the words which signalized the close of your college life. It may not have occurred to you that the pomp and circumstance of this day are largely in celebration of that event.

"Other motives, other sentiments, other factors may enter somewhat into the occasion, but the graduates have been and always will be the central figures around which revolve the activities of Commencement time. The very name 'Commencement' is indicative of this fact. It is your Commencement, not ours. That you have acquired the right to be numbered among the sons of Kenyon is a distinction of which you may well be proud—that your names will henceforth be enrolled among the Kenyon Alumni is itself an honor of no mean degree.

"Our Association had its beginning in a little band of graduates who went out from these Halls seventy-eight years ago, and from that day to this the record of their lives, and the lives of those who have succeeded them has been closely identified with the civic, religious and political life of our country.

"Kenyon has been called and is called a 'small college,' but in the scope of the activities and the achievements of her graduates she is a great college, the horizon of whose fame is not determined even by the boundaries of our own country.

"It is into such a body I welcome you. May you be worthy of the best traditions of those who have preceded you and may it be your good fortune to bear the standard of our Alma Mater to even more majestic heights than have yet been achieved.

"And now one word more—as you leave the Hill, as these venerable oaks and the time-defying walls of Old Kenyon fade from your vision, let not the remembrance of your Alma Mater pass from your minds. You have no doubt, paid your bills, but there are still many, very many obligations, undischarged obligations, which permanently abide in the very relation, the very name of Alumnus, and which cannot be shaken off or ignored.

"Kenyon needs today the sincere and active sympathy of every one of her sons, she claims it, it is hers by right. May it be your part and privilege and your destiny and your glory, so to add to the zeal and enthusiasm of our organization as to manifested toward Old Kenyon, that among all the classes that have preceded you, or that shall follow you, there shall be none upon whom our Alma Mater shall have reason to look with greater love or greater gratitude than the Class of 1907."

INVOCATION

by The Right Reverend William Andrew Leonard, D. D., Bishop of Ohio.

REMARKS

by Mr. Curtis, introducing the Toastmaster of the Luncheon, Col. James Kilbourne, of Columbus:

"Gentlemen: Kenyon College is very proud of her eminent men, noted lawyers, great statesmen, and she is also proud of those of her sons who have elected a business vocation in which to find a congenial field for the exercise of their energies. And among these, one of the most beloved of all, I have the very great pleasure of introducing as Toastmaster, Colonel James Kilbourne, of the Class of 1862." (Continued applause.)

RESPONSE OF COLONEL KILBOURNE.

"Mr. President and Gentlemen of the Alumni Association:

"I am grateful for the courtesy that has been shown me, and give you a cordial greeting. Strictly speaking, the Toastmaster is not supposed to make a speech, but custom has so long permitted him to take advantage of the occasion to make some remarks of his own, that I will speak briefly today on one subject about which I should like to say a few words, and this will give me an opportunity which otherwise might not be presented.

"Some one has said that a dinner of representative men is the best guide to civilization. While we are not prepared to go so far, I am sure there are few things in life we would enjoy like this. The meeting of men from all parts of our country, those of business pursuits, those who cultivate the world of letters and arts, thus meeting and mingling together, tends to cultivate the humanities, to soften asperities, and to bring about a condition of universal brotherhood.

"The prime object of this occasion, however, is to promote the welfare of Old Kenyon. Are we doing all that we can in that direction? Some of you are, and have been giving of your time and money, others of us, and by far the

greater number, have not done so. Mr. T. P. Linn, Chairman of the Executive Committee, tells me that for the year, ending on last June, the running expenses of the College were in round numbers something over \$40,000.00, and that the amount raised from the students for tuition, etc., is something over \$13,000.00. Now, this difference may be greater last year than is ordinarily the case, and doubtless is, but extending back to the beginning of the College, to get an average, it would be a much smaller sum, but it can safely be said that every graduate that leaves the College has cost it at least \$500.00 more than he has paid, and therefore he still owes that amount. It is not a legal debt, but it is a debt of honor, and should be paid as soon as your circumstances permit, and I would advise our new members of the Class of 1907 to pay early and not wait until interest has rolled up for over forty years, as it has in the case of some of us.

"If our graduates would pay this debt of \$500.00, the burden that confronts our Trustees would be much lighter, and the star of Kenyon would twinkle with delight. Now, I am happy to say that I know from personal observation that Mr. Reynolds will be on the Hill until every one else is gone, and my good friend Mr. Dempsey, who is always here, when there is a chance to get any money, will be glad to interview you and send you away with lighter hearts as well as lighter pocketbooks.

"Now the obligation which we owe to the College, other than a pecuniary one, is greater than a pecuniary one, and like the interest on the latter, it rolls with the years.

"I was saying to the father of one of the graduates, a friend who was regretting that he had not received a college education, that his loss was irreparable, that the really great benefits which we receive from college are personal acquaintance with the habit of study and a love of books. But it is more than that. We know that while we may not be able to read the higher Greek, etc., that the four years spent here have made an impress on our lives which time cannot entirely efface. Here our religious beliefs were strengthened. Here we were taught to treat fairly and charitably the opinions of those who differ with us, to look up, as Bishop Leonard told us, so that the sons of Kenyon may be the sons of God.

"Our first toast is 'Kenyon.' No college, whatever its age, and wealth, is better fitted than our own in all those things that go to make the perfect man. To the toast of 'Kenyon' I call for response from our honored and beloved President, Dr. William F. Peirce. (Continued applause, etc.)

RESPONSE BY PRESIDENT PEIRCE.

"It is with great and increasing diffidence that I take upon myself the responsibility of saying a word at the dinner of the general Alumni Association. I say, with increasing diffidence, because the number of men who have had to listen to speeches of mine as undergraduates is constantly increasing, and moreover, on the occasion of these dinners, the sound of my voice has become a very trite and commonplace one.

"Your Toastmaster has given me, however, a subject that ought to inspire any—every one, who has had the pleasure and the joy of association with Kenyon College. It is the remembrance of that association which brings you back, gentlemen of the Association, with so much pleasure and enjoyment to the College and our work.

"For the past fifteen years Kenyon has occupied a very large share, not merely of my work, but of my life, my inner life and my aspiration, and I know that it is here that you will find the spirit of the College is more congenial and different than we perhaps realize. There is something about the name of 'Kenyon,' that brings with it a sense of reality, of something that is—something that is more than the village of Gambier—more than these buildings with their beautiful environment—Kenyon is more than an ideal—it is a thing—an entity. It is a state, and of that state or nation, you, gentlemen of the Association, are the citizens. It is upon you that the responsibility of the conduct of that state, the furtherance of the high ideals and purposes of Kenyon—a small college—rests.

"It is to you that she must look for strength and support. For that strength and support she has looked confidently and with success in the past. You, men of the Alumni, who might be compared to the officers of the municipality or state, upon you rests the government of the Kenyon Nation, you are the men who stand behind and give support to any course of policy, and it has been the good will of Kenyon men, the consciousness of their devotion to the College and their readiness to help, in so far as it has been possible for them to do so, that has given me, in the past 11 years, strength and courage and enthusiastic devotion for the welfare of the institution that we all love, and the good will of the Kenyon Alumni seems to me in no small degree proportionate to the frequency with which the citizens of this Nation return to Gambier for such occasions as this.

"You have, I trust, all of you received copies of the list of members of the Alumni matriculates. One of our number has spent a good

many hours of time in going over the list of Alumni and in setting down in tabular form their residence as between the different sections of the United States, between the United States and foreign countries and the several cities of Ohio and its neighborhood. It may be of interest to you if I give you two or three facts with reference to the distribution of Kenyon men. There are in all, 1185 names, whose addresses have been determined. Of that number, 30 are resident abroad. The remainder are distributed between the District of Columbia, which has 16, and the several states and cities of this Union. The banner city which has the greatest number of Kenyon men resident is Cincinnati (applause) with 67. The second city is Greater New York, which has 63 Kenyon men resident therein, while three other cities, Chicago, Cleveland and Columbus are tied for third place, with 51 each. Now I am going to turn over to the President of the Association this carefully tabulated compilation, in order that he may be entirely familiar with the distribution of the citizens of that state.

"I said a moment ago that it seemed to me that the devotion of Kenyon men was in the same degree proportionate to their return to Gambier. The greatly increased attendance at the Alumni Luncheon has been a matter of inspiration to those who are working for the College. A year ago, I suggested that some congenial means of encouraging such return among the classes, might be desirable. The suggesting which I then made in a general way, I have been able to carry out, during the year, and so, Mr. Toastmaster, may I ask you to accept for the Alumni, at my hands, a Kenyon Alumni Trophy, the custody of which I should wish from year to year to go to that class which has the largest proportionate attendance present for the exercises of Commencement Week?

"It has been the intention in designing this Alumni Trophy, to make it symbolic at once of its materials and the Academic environment of old Kenyon. The wood comes from Old Kenyon, as do these chips from old black oak taken from the floor joists of Old Kenyon. The cherry of the superbase, with silver shields on which the names of successful classes are to be inscribed, is taken from the old Literary Society Library furniture, cases and seats. The stem of oak is from one of the great roof timbers of Old Kenyon, hewn from one of the great oaks that stood on the Hill when the College was founded.

"The general lines of the design are to so-called "Maza" type, common in Mediaeval colleges, as in Cambridge and Oxford. The bowl should have been of wood, to carry out fully the

name of the Maza type. The top of the cover are the roof lines of Old Kenyon, so far as it can be applied to a trophy of this description. The pinnacles at the rim are the battlement-lines of Old Kenyon.

"The inscription is in Latin, which I trust every Kenyon man will take home with him. The author prefers to remain incognito. The inscription, 'Ut sive quique, etc.,' translated, means, 'In proportion as one is faithful, so much more frequently does he return.'

Mr. Curtis, as President of the Association, thanked President Peirce for the gift, and accepted it in the following words:

"Mr. President: I desire to extend the thanks of the Association and to formally receive the gift which you have presented to us today.

"Dr. Peirce has stated certain rules for the governing of this cup. They are not very long. What I would like to know is whether the Association would prefer to take it up now, or at a business meeting." The rules were then read by Mr. Curtis.

A motion to adopt the rules as suggested by President Peirce was made and seconded and the same adopted unanimously.

Mr. Curtis then suggested the appointment of a Committee, which was put into the form of a motion, seconded and formally passed.

A motion was then made to return a vote of Thanks in writing, which was seconded and unanimously adopted.

Mr. Curtis then introduced the next speaker in the following words:

"Some months ago there appeared in the Wall Street Journal, an editorial in which the sentiment expressed was notable for its brevity as well as its point. It only occupied about two lines, but it was a complete sermon in itself. The editorial was headed, 'Human and Divine.' 'The human in us working along, hardly makes expenses. It is the divine in us which yields dividends.' I will now call upon Dr. Jones, Dean of Bexley, to respond to that toast."

RESPONSE OF DEAN JONES, "HUMAN AND DIVINE."

"I have my text in my hands and have had it since day before yesterday, through the kindness of the Toastmaster. I am not thoroughly prepared. I intended to cram last evening, but grew very weary and found it much pleasanter to rest under the trees.

"Notwithstanding, I am glad to say a word for Bexley Hall, and I shall certainly be very brief. Perhaps I ought to say from the start that I shall proceed to the consideration of this subject from the standpoint of a minister of the Protestant Episcopal Church. I think it

well to warn you that I am a pretty stiff High Churchman. We are accustomed to look upon our Right Reverend Fathers, who are of the Episcopal branch, as the guardians for the keeping of an Apostolic Ministry. We have forgotten, after all is said and done, the prime thing, that they represent continuity of life, of spiritual life.

"When we go back to the beginning and know what that life was, we recognize a certain tendency in the spiritual life and that has been voiced again and again down to the present time, that if they work for material things, they are very heavily in debt to the spiritual in us. But in its pursuit of the highest good, the Church has always been eminently wise, notwithstanding the fact that from time to time men have believed that this attainment of the highest good must be sought by foregoing the world. Notwithstanding men have given up the project of living in this world and at the same time living for another world, the Church that the natural is sacred, the human is divine.

"You remember the Master's three great parables, the parable of the lost sheep, the parable of the lost piece of silver, and the lost child. He sets forth these parables in order to give his hearers a conception of the mind of Almighty God. Would you know what are the thoughts of the Angels of God when one sinner repents? Look into your own heart and recall the delight and joy with which you found something that was lost—that which was lost is found, that which was dead is alive again."

"Look into your own human hearts, into the sentiments which God has implanted there, and know that your own sentiments can be trusted to the last. Yes, Mr. Toastmaster, If I approach my text from the right standpoint, it seems to me my subject might be expressed in these simple words, 'It is the sanctification of the natural, the sanctification of the ordinary, the sanctification of the every day.' Look back to the foundations of the Apostolic Church. It is obvious that they who laid these foundations, believed that they were laying foundations for the political, the commercial and the social life of mankind, and that upon all the Church would set her impress and her seal.

"That is the way to make investments which will bring spiritual dividends. I should like to say to those who are my friends in the Clergy and to those who are just as near to me, members among the laity, if they go forth in this spirit, they may be sure spiritual returns will come. It is interesting to note the laying of the foundations of the Apostolic Church, and it is inspiring to contemplate the outlines of the vision of the last of the Apostles, who as he relates the tri-

umph of the King of Heaven, says that it appeared to him, not in the form of a church, but in the form of a city, the Holy Jerusalem, where the distinction between things sacred and things secular shall be done away. My old friend, Dr. Hodges, who used to visit us in Gambier now and then, has printed a sermon, which I have no doubt many of you have read, on the text, "On the bells of the horses shall be inscribed, 'Holiness to the Lord,' a prophecy of the day when the seal and impress of holiness shall be upon everything, when upon every bank vault and upon every store counter and upon every kitchen stove in all the land, shall be inscribed, 'Holiness to the Lord,' and upon that faith we stand and hope for the good time coming." (Continued applause.)

The Toastmaster then requested a selection from the Glee Club, which responded with "There is a Thrill of Spirit, etc."

Mr. Kilbourne: "Probably very few of us recognize the burden of work, especially during the last two years, that has been carried by the members of our Board of Trustees, whose greatest compensation has been the consciousness of good work performed. I desire to make a formal assurance of our thanks to them, and will ask Mr. Linn to give us 'The Trustees.'"

RESPONSE BY MR. LINN.

Mr. Toastmaster, Gentlemen of the Alumni Association, and all you fellows who want to be Alumni:

"The task of responding to this toast is a particularly pleasant one. The Board of Trustees have to thank, and thank most earnestly, for the work of this institution the past year, the President and members of the Faculty. Their work has been well done, better than ever before, and the whole body of the Alumni is to be congratulated upon its results.

"We owe thanks to them that the institution has paid its expenses, for the way it has performed this work, nor in any one year have they endeavored to and succeeded in carrying out the discipline and work, as this year, and it has been most helpful to the Faculty and Church and to the Alumni Association this last year.

"We have to congratulate ourselves on the fact that although the process has been long, the buildings are practically renovated and the work of reconstruction practically completed. You all know that work of reconstruction has cost a large amount of money. The Board of Trustees has expended upon repairs of Old Kenyon, over \$78,000. In addition to which the Fraternities have contributed about \$12,000 more, making about \$90,000 upon Old Kenyon. They

have expended about \$12,000 on Ascension Hall in repairs also. They have also acquired the property known as Harcourt Place.

"All these expenditures have necessarily taxed to great extent the revenues of the college, but the Board of Trustees felt, and the results seem to justify them in the feeling, that the reconstruction of these buildings was a necessary and highly proper expenditure. They are there for all time. They are permanent, and we hope that our children and grandchildren may see Old Kenyon in as good shape as it is today. But the work is only commenced. Neither the spiritual nor the material can stand still. There is no hesitating. We must either go forward or back. The work must go on, foundations must be well laid, and enlarged from time to time, and that work must be done by this body. The Lord helps him who helps himself; we will get no outside help until we have shown that we can help ourselves.

"The fact that many men of note have gone from Kenyon College will not make many men of note, to go from it in the future, unless you put your shoulder to the work. Mere self-justification about what you have done will not do. We must work for the future. Let me illustrate this by an incident which came within my notice. Last September, I was coming across the plains of Nevada. I thought I would go into the smoking room. There were two gentlemen in there, one from Atlanta, Ga., the other from New England. The Atlantan was one of the most pronounced type that I have ever seen. He was full of the glory of Atlanta. Atlanta was the best city in the Union. She was the biggest city of its size known as a mountain city. They brewed there the best beverage coca-cola, they had the best tram-way system, etc. Their Piedmont Hotel was better than the Waldorf-Astoria, etc., etc. The one thing he said they needed was water. 'If we had water, Boston and New York would not be in it,' he said."

"The Connecticut gentlemen had hardly spoken up to this time. Now he said quietly, 'I can tell you how to get water. Put a 2-inch pipe down to the Gulf of Mexico, and then you fellows get together, and you can suck as hard as you can blow, you will have all the water you will need.' What we need is water."

Mr. Kilbourne: "Next to Kenyon College, in the affections of her sons, is the village of Gambier. The natural charm of the place and its beautiful surroundings, all combine to throw a glamor over the place that time cannot dispel. I will call upon Mr. J. L. Brown, who has come 700 miles to be with us, and who loves Kenyon well, to respond to this toast."

RESPONSE BY MR. J. L. BROWN.

"I have considerable doubt as to my ability to make myself heard, so that I will have to ask you to kindly lend me your ears. When I decided to come here, it occurred to me that it would mean immunity from an attack of this kind, on account of your Toastmaster's knowing my capability, or lack of capability. But I found that I did not mean immunity, so, if I fail your expectations, Mr. Toastmaster, you are responsible, not I.

"My predicament reminds me of a story of a gentleman who was called upon, without any preparation, to make a speech. He said it reminded him of a man who went fishing one day, and as he was fishing on the bank of the stream, he fell in, and a friend of his came along and fished him out. His friend said to him, 'How did this happen? How came you to fall in—how did you come to fall in?' He said, 'You d—d fool, I didn't come to fall in, I came to fish.' I didn't come here to talk, I came to sit at the feet of these Doctors and learn of them.

"I do claim a little credit for the distance I have come, and for my loyalty to Old Kenyon. A few days ago, I received from an old friend an Alumni letter, and he said, 'If you come, it will be a test of your loyalty.'

For two years in succession, the entire representation from the State of South Dakota has been here. I want to make it strong, and from this time the representation has increased one hundred fold. One year ago there was one, today, there are two of us, and we are here. (Continued applause).

"A little incident happened a few moments ago that had a very pathetic side for me. That was the presentation of the Trophy by President Peirce. The class of '64 was the largest class that ever entered this institution. We had some 65 members at that time. They are mostly all gone now, over the Divide. Those of us who are living, I believe, can consider themselves lucky. There are only two of us here today, Dr. Stanger and myself, and he is rather inconsistent. Two of us are lying out here in your churchyard. John B—— and Henry Whitman. Oh, those boys, how well I recall them and their life at Kenyon.

'Oh, for the touch of a vanished hand,
And the sound of a voice that is still.'

"But you have assigned me a topic. I heard a man once lecture on the subject, 'Do we think in words?' and he proved to his own satisfaction at least that we do think in words. I have serious doubts of it today. If I could express in words the thoughts that are in my heart, I would pay a tribute of respect to Gambier that you

would probably remember as long as you live. What a dear old place! How I recall the old incidents of my daily life here. And the sermons of the old 'Sky Pilot,' those of Bishop Bedell—why, I can repeat you some of the texts that I heard forty years ago, right from the pulpit, that stood in that end of the wall. The girls, old, young and the college widow. The dear professors' wives, who used to take such an interest in us. Last evening, Mr. Toastmaster, I heard at the supper table, a young lady saying that it was a pity, it was a great objection to Gambier, that it was so quiet here, so far from the 'madding throng.' Why that is Gambier's greatest charm. Those of us who come up here today I think are very well satisfied that there is nothing like Pittsburg, with its smokestacks, nor like Chicago, with its packing houses, nor any saloons—nothing but dear old Kenyon, just as it always has been and always will be.

"What if this dear old campus were divided up into glass factories for the use of your natural gas! No, Gambier just as it is, the place that we all love to come to when we come from out of the hustling, noisy world.

"I am from the far and wild and woolly west. Everybody there is from somewhere else. Very few are natives of the soil. How everybody knows each other, everybody I presume is related to each other. How different it is out there from here. A little boy, who had heard much of the conditions out there, and how people traveled from place to place said, 'Papa, you were born in New York, weren't you?' 'Yes.' 'And Mamma, you were born in Illinois?' 'Yes.' 'And I was born in Minnesota?' 'Yes.' 'Well, don't it beat the Dutch how we three got together out here?'

"Now Gambier stands for something—something solid and substantial. We have good men out where I come from, men who are brilliant in all vocations, but if it is left to me to pick out a 'Sky Pilot,' I am going to get a man from Gambier, a man that has the Gambier idea, and I know he will be a safe 'Sky Pilot'—he will be a man well grounded in the humanities, but free from isms. Now, as I said, my idea of Gambier, is that of a man, substantial and true. That is what she stands for. If you want something in your line, say machinery, there is no place to go that will give you as good as you can get at Kilbourne-Jones, of Columbus, Ohio.

"If you want a Corliss engine, go to Mt. Vernon and get it from a Gambier man, the Gambier Idea—and you will get a good one. If we had had such an architect a hundred years ago, or eighty seven years ago, to keep up the Kenyon Idea on Gambier Hill, we would not have

to go to all this expense today for renovating, would we? (Laughter and applause.)

"You might travel the world over, but the Gambier Idea is something worth trying to, all your life. When I die, let it be said of me as my epitaph, that I was a man of the true Gambier Idea! I shall be perfectly happy in the days to come if my son's work, whether it be building skyscrapers or palaces, if it be honest work, well done, if it is known as a good job, is true to the Gambier Idea. I thank you."

Mr. Kilbourne then called for a response to the toast, "The Rebuilding of Old Kenyon," in the following words:

"The chips of Old Kenyon which we find at our plate, will be valuable mementoes. Nothing has given more pleasure to the men returning to the College, than the manner in which Old Kenyon is being rebuilt. The interior beautified, the exterior unchanged, to stand and delight our eyes and the eyes of others by its beautiful and historic lines, for another century. For the skill, artistic taste and perseverance that is bringing this great work to such a successful issue, I desire to extend to Mr. Schweinfurth our most earnest thanks.

"I had hoped to have a few words from Mr. Schweinfurth, but the spirit of the architect rebels against talking until his work is completed. Therefore, I am going to call upon Mr. William Elliott to say a few words on what has been done."

RESPONSE BY MR. WILLIAM ELLIOTT.

"Mr. Toastmaster, and Gentlemen of the Alumni:

"I have long regarded it as a very clumsy arrangement in law, that a criminal should be notified ahead of time, of his execution. It would have required the finest artist, or a man skilled in oratory or poetic thought, to have duly represented to you the kind of picture that should have been furnished in answer to this toast. You have called upon the last man for that purpose, so far as expression is concerned, but I am willing to acknowledge that you could not have called upon one, upon whom the work that has been done, the manner in which it has been done, the spirit in which it has been done, has made a deeper impression upon the heart. We have heard of the spiritual life that it revealed in Kenyon, so far in excess of the material life, but there is no language that I can summon to my aid today, that would express that sentiment of beauty, united with strength, that has been realized in the building of Hanna Hall and the rebuilding of Old Kenyon. A few of us, who in the past few days, have walked in the rear of Ascension Hall, have been able to

see why it has been necessary to expend the vast sum of money that has been expended, in the actual protection and restoration of these great, beautiful buildings.

"It required to do that kind of work, not only an artist, who could foresee what would be the result, but a man that would determine to do the right thing, in the right way, and it has been the rare good fortune of Kenyon College to have secured the one man in this country, in my opinion, who could have done that work in the way that it has been done. I know when I am voicing this kind of sentiment, which I know obtains an echo in every heart present, and the hearts of hundreds of members who are not present, that it is the last thing that the one who has done the work would have had said in his presence, but sometimes we cannot always avoid doing that which may seem perhaps in poorer taste, when we are trying to express our opinion of that which has been in the greater taste.

"I thank you very kindly for asking some one to speak on this topic. I only wish that we had been able to call on some one who could do the topic justice. Strength and beauty, united as they have been in these three great monuments of tenacity of purpose or determination, and at the same time, in that knowledge of what must come, to be beautiful, it would be entirely beyond my expression that I am able to voice, to properly eulogize this accomplishment. We know that such works are never done, except by a man who is spiritually capable. I want to say that those who have had the privilege of getting near enough to this Artist personally, will agree with me, that the spiritual idea has been behind every stroke that has been done; and what he has accomplished will take its place alongside of the achievement of the great Bishop who organized this institution. I thank you."

Mr. Kilbourne: "A very happy arrangement has been made by the Glee Club and some of the singers of the graduating class, to combine and give us a song."

Song by the Glee Club, etc.

Mr. Kilbourne, then called upon Mr. Albert Douglass, of Chillicothe, to respond to the toast, "The Intellectual Life." (Great applause.)

RESPONSE OF MR. DOUGLASS.

"Boys, I thank you for this hearty greeting. I am not going to say anything about the rather vague and unpromising toast that Col. Kilbourne has assigned to me. It is not only a pleasure, it is a comfort, it is a joy, it is indeed a positive inspiration to come back to enter upon

this Association and catch its spirit. I want to thank the author, Mr. Smythe, for that exquisite poem, 'The Middle Path,' the composer of the music of which is also a Kenyon man. I could not have heard it with dry eyes. The author of the music certainly caught the spirit of the words—so that it will live forever—I am sure, in Kenyon's history as one of the most delightful of all the expressions of Kenyon's beauty and poetry and song.

"And now a word as to the intellectual life of this institution. I read an article in one of my favorite magazines, which I have no doubt most of you also read, about two country doctors, in a little town in Minnesota—country bred boys, sons of a country doctor, in a little town in Minnesota, who are today perhaps the most eminent surgeons in this country, if not in all the world, and to whom daily come from all parts of the civilized world, surgeons of the greatest ability, for consultation and advice. We ordinarily look for the great surgeons in great cities. We also ordinarily look for great surgery along special lines. We hardly ever know of a great surgeon who can operate upon the eye, ear and throat, and all sorts of surgical operations, with equal skill, as these men can. They are men who were educated all around. Men who fortunately were not specially educated—men who from every sort of practice and of knowledge, learned how to operate and how to cure. They had a general education and their greatness is not confined to any one line of their work. How fortunate for them and for the world that this is so.

"I read an address some time ago, delivered at the State Bar Association of New York, in which a man said it had been his experience that the great lawyers of New York were country bred men who had changed their residence from some country place and come there to practice. Men who had tried civil and criminal cases, and so had a complete and well grounded education. It seems to me that is the Idea of Kenyon, the central ideal of this institution.

"These technical schools, and the Universities, so-called, have their place, affording as they do, all classes of education, to all sorts of men and women, upon an equal footing, but Kenyon has reserved for her place and her work, a different position, a different idea. It is hers to offer a well-grounded, well-filled out, clear-cut idea of what we are in the habit calling of a liberal education. It enables them to know what most men of education know, but above all things, it teaches what nobody knows—the limits of education, and it teaches a man to know himself and his limitations, and his part in the life beautiful.

"It seems to me that there is room among the institutions of Ohio and in the country, for such an institution as this—one that cherishes such ideals as I have expressed, and I sincerely trust that our dearly beloved President will long be spared to us and to this institution, to hold up to the world and to this western country, the noble ideal of Kenyon. I thank you."

Col. Kilbourne: "It is appropriate to call to mind the patriotic sons of Kenyon. I am going to call upon one of the survivors of these soldiers—sons of Kenyon College to respond to the toast, 'Union Volunteers from Kenyon,' Dr. Stanger."

RESPONSE BY DR. STANGER.

"Mr. Toastmaster and Gentlemen of the Alumni:

"I am not here on my own responsibility. I am carried back over forty years, by an experience near Washington, where I first learned the lesson of a soldier, and which I shall never forget if I live to be as old as Methuselah. I learned what a soldier was for in a grotesque and somewhat tragic way."

"I have five minutes to speak on the immortals. Five minutes to speak on a subject that lies at the very heart of the life of the Republic, and which came very close to the life of the heart of this institution."

"I am here by command of my superior officer, and he is responsible for the speech which I am to make."

"Kenyon had a most remarkable place in the great tragedy of the Republic. A small institution out here in the west, contributing 182 officers and men out of her classes—I found out that yesterday in the Library. I went up to speak to the President—on the third floor, and he went out and locked me in behind three doors. I broke through two—and then gave up and went through a window. I found out then that 182 officers and men were Kenyon's quota to the Civil War."

"I will parody something that you have often heard. I think I can establish the proposition that it is true that Kenyon, as small as she was at the breaking out of the war, was first in war—first in peace. It was from this institution that the first volunteer came, that noble, manly President of Kenyon, President Andrews. He telegraphed to the Governor of the State of Ohio that he would volunteer as a private soldier—he afterwards became Colonel Andrews of the 4th Ohio. His dust lies in peace beneath the shadows of this noble hall."

"Then again, a man that went forth from this institution was the first man to organize colored troops, Arthur Kinney, a staff officer. He organized the first South Carolina troops."

"We were the first too, in laying down life as a sacrifice in the great cause. When I left this Hill in April, 1861, to go home in Western Pennsylvania, to enlist, I went with Charles M. McCook, and before I had been mustered into the regiment, his life had been offered up on the field of the first Bull Run. Again Kenyon is first in offering up life."

"I said she was first in peace. I think I can establish that. Out of the 182 officers and men that went out from this college, four of them rose to great heights—quite a number became distinguished field officers. A large number served on the staff, and others proved their bravery by their action in the ranks of the privates, and if General Grant knew what he was talking about, they are the ones that won the war and saved the country, and in that connection, we stand first."

"We sent out a larger number of men to that war than other institutions, comparatively. I am not speaking now of those who went south. There were many splendid and noble men, with consciences as clear as ours, who went forth and joined the other side."

"It seems to me that I can never forget how Col. Andrews, or President Andrews, as he was then, used to drill his men out in the Campus here, how they went up and down, at all hours of the day and night, for weeks, up and down the path, drilling with corn-stalks and clubs and all kinds of things, for guns. You could hear the tramp and see squads of men marching up and down. I have not forgotten my honored friend, Mr. Brown, from South Dakota, who made a speech I came four hundred miles to hear, and then could only hear one word of it—my own name. I am going to get him to repeat it to me tonight in our room, if I can. He was one of the men who went to the Queen City to defend it."

"Of the four general officers that came out of Kenyon, Hayes had the privilege and opportunity of going and offering the first olive branch within the Confederacy, after the attempt at reconstruction. He went down into the lines of the Confederate states, and made his peace-making speeches that began the work of reconstruction between the north and south, and he laid the first foundation in good feeling which exists today between the north and south."

"First in war—and first in peace—should not Kenyon, then, remain first in the hearts of our countrymen? I thank you."

Col. Kilbourne: "I would like to say a few words on the subject of the southern men at Kenyon. At the beginning of our civil war, there were many southern states represented at Kenyon, by fine, manly young men, and one of

them—Samuel Marmaduke D. Clark—every Easter morning, flowers are sent here in memory of his wife. Another was my room-mate, Tom Morgan, a handsome young fellow. He was a brother of the Morgan who made the raid in Ohio, and was killed just at the beginning of the raid.

"Many left to enter the Southern army, as many left to join the Union army, and whether they went north or south, I knew that their feelings were just as strongly drawn upon as my own. It made me have a more considerate feeling for them, than probably I would otherwise have had, and from that day to this, that has always influenced me in sympathizing with the minds and actions of those that differed with me.

"Our Civil War is long past. Time has softened the sorrows of those that fell and permitted those now living to see what was noble in the other. At the Confederate cemetery in Columbus, all the graves are strewn with flowers by those in the Union army, and I am told that in many of the southern burial grounds, the graves are as carefully looked after by Confederate veterans, as if the sleepers therein had been the warmest of southern sympathizers."

Dr. Stranger: Mr. Toastmaster: "I was wondering why it would not be a good thing to have James Packard of Baltimore, who was a Confederate soldier, prepare a supplementary list of our roll of men, who went forth from Kenyon into the Confederate army, so that it might be in some form incorporated in our historian's record." Which was put in the form of a motion seconded and unanimously carried.

Song by the Glee Club, "The Middle Path."

Colonel Kilbourne then called upon the Right Reverend Charles P. Anderson, D. D., Bishop of Chicago, who responded as follows:

"Mr. Toastmaster and Gentlemen: When Dean Holt of England was in Chicago some years ago, he told me of an incident, which has just come to my mind. Gladstone was to make a speech in some provincial town in England, to which not only England, but the whole world would listen. A local celebrity was to introduce the speaker, and as he rose to do so, the audience thinking that he was going to make a speech, and not being ready to listen to any one else, in the presence of so great a man as Mr. Gladstone, stamped their feet and made as much noise and opposition as only a rural English audience can do. Whereupon, as soon as he could make himself heard, he stepped to the front of the platform and shouted, 'You asses, you asses, I am not going to make a speech, I am only going to say something.'

"Now in order to anticipate any stamping from you, and in order that you will not tempt me to hurl any epithets at you, I am only going to say something—I am not going to make a speech.

"It gives me great pleasure—it gives me more pleasure to say, than it does you to hear—I want to say, what pleasure and comfort and satisfaction and enjoyment and knowledge I have gotten out of my first visit to Kenyon College. Considering that there are some institutions in Illinois that were founded by the same great men that founded this institution, that some of my most efficient clergy are from Kenyon, and that the men most alert for righteousness are Kenyon men, it seemed to me that it was a positive duty on my part—it seemed as though my education was somewhat neglected and incomplete, if I did not make a visit to Kenyon, to look at the source of the fountain. Now that I have been here and have looked out upon the vistas of the distant hills, and the magnificent prospect, now that I have met so many cultivated and distinguished people, and looked into the faces of the graduates, as well as the graduates of some years ago, and have enjoyed the exquisite hospitality of Kokosing, the whole thing is inexpressibly sweet and charming and fascinating.

"Ambassador Choate, was once asked, if he were not himself, who he would rather be, and he said he would rather be Choate's second husband. If I should happen to lose my own Alma Mater, nothing would please me more than to adopt Kenyon as a step-mother, or to have her adopt me.

"Two Irishmen were once arguing about the weight of their pigs, and they argued about it, until killing time arrived. Then Mike said to Pat, 'Well, did your pig weigh as much as you thought it would?' 'Well, no,' said Pat, 'it didn't weigh as much as I thought it would, but then I didn't think it would weigh as much as I thought it would.' So things are better here in Kenyon than I expected to find them; but then I expected to find them better than I expected to find them.

"One of the common sayings of the day is that education is cheap. Education is not cheap. Are you aware that there is not a man in Yale or Harvard, who does not pay more than one-third and possibly one-tenth, of his cost to the College. It cost the University of Chicago \$16,000 to educate a certain man, and he is now getting \$1,500.00 a year salary. No, education is not cheap, but there is no money that can be better spent than spent in the cost of education.

"I want to say a word of somewhat serious import this afternoon, I mean, the ethics of education. There are two classes of men from whom

great things may properly be expected, these men are the man of education, and the man of religion. Shall I not be permitted to say in this presence, in this Hall, in this place, which puts forward education and religion in their relative positions, that the two, rightly considered, are but one? Might I not be right in saying in a general way, that education is the religion of a man's mind, and that religion is the education of a man's soul? So that that which is in any sense a definition of education, is conversely, not a poor definition of religion. Education that has no moral and religious significance, is not education at all, but those who have had the inestimable privileges of a college education among such surroundings as these, have to meet a like moral and ethical responsibility. I think the work of the undergraduates of Kenyon is going to be to hold up the standard that has been set by their predecessors, for in all the colleges of this land, it appears to me, from what I have heard and seen, there is not one which has put forth proportionately so many efficient men of the Church, has set so many great men in their determination of life, as this college, of which you are all so justly proud. It has been said that it is a small college. I trust I will be understood if I express the hope that it may never become too large.

"A very great college president, who started out in his career with the assertion that the small college must go, arrived at the conviction before the close of his life, that the small college was going to turn out the most efficient educator of all. One whose name I do not feel like repeating, but who is known to all.

"I repeat my hope then, that you do not become ambitious to become very large, but that your ambitions, in a very short space of time, to have 250 men and to provide them with an education that is second to none in the United States of America may be fulfilled.

Col. Kilbourne then called upon the Glee Club for a song, who responded with several selections.

Col. Kilbourne then addressed few words to the Class of 1907, which was responded to by a toast from Mr. L. L. Riley, the class president.

Col. Kilbourne then announced that Mr. Patterson of THE COLLEGIAN, wished to address the Association briefly.

By MR. PATTERSON.

"I will be very brief and will only say that the year has been successful, eminently successful from a business point of view. For the first time for several years, we will start the year with a surplus of \$80.00 in the Treasury. More than that, from a possible 80 or 90 subscribers, we

now have over 350. The year has seen a development in the literary department of the paper. Through the kind co-operation of the President of the Association, as well as Dr. Blake.

"It has been a difficult matter to run a college paper in a town the size of Gambier, and to run it with so small a board as necessity compels us to, but we feel that the Alumni has helped us this year, and will continue to do so. There is a far greater sphere for development. It should contain more alumni notes and news and more articles from the pen of our Alumni members, and I trust that next year the same development will keep up that has continued during this year, and that articles from many of the prominent Alumni will fill the paper and that there will be no necessity to pad it, as has been the case in times past."

The Glee Club gave several selections as a conclusion to the Luncheon, which was then adjourned.

PHILOMATHESIAN REUNION.

On Tuesday of Commencement Week at 12:30 P. M., a reunion of the Philo men on the hill was held in Philo Hall. Luncheon was served and several very pleasant hours were spent. The old men intermingled with the undergraduates and took a great interest in the society of today, its aims and activities.

After everyone had partaken freely of the luncheon the meeting was called to order by Mr. Sykes, the president of the society and speeches made by many of the old men of whom both Kenyon and Philo are justly proud. Mr. Joseph H. Larwill, '55, the oldest graduate present, was first introduced by the president and asked to tell what Philo meant to him. Mr. Larwill spoke very feelingly of the literary societies of his day and the important part they played in college life.

Following Mr. Larwill, Mr. Thompson, '58, spoke of the immense benefit to be derived from the literary societies in after life, citing many instances of this. Many of the sons of Kenyon, who afterward attained eminence in public life, had their first training in the art of public speaking and expression in one or the other of the literary societies. Examples of this were to be found everywhere, notably, Rutherford B.

Hayes, Edwin M. Stanton and Frank H. Hurd, the famous free trader.

After Mr. Thompson, Mr. Hancock, '59, gave an interesting account of the society as it was in his day and many personal reminiscences of his connection with it. He told of the first time he had ever made a speech in the society and of the way the critics had ripped him up the back for it afterwards.

Following these many more speeches were made by other old members. Mr. J. L. Brown, '64, and Mr. N. C. Blake, '65, both made witty speeches full of personal reminiscences. Col. John J. McCook was then introduced and talked on the practical good of the literary societies. He said that in his day at Kenyon the English professor, an exceedingly able man, had said that more practical good was gotten out of a faithful performance of one's duties in the literary societies than in his English course. Col. McCook said that although there were more outlets now for the energies of college men, in athletics and in the musical clubs, that nevertheless the literary societies should not be allowed to die out. He said the tendency of the age was toward an exaggeration of physical prowess in our schools and colleges and that the literary societies must be preserved as the best safeguard against this.

Other speeches were then made by Mr. William P. Elliott, '70, who argued along the same lines as Col. McCook in favor of the practical need of doing something and proposed that the alumni and undergraduates work together to this end. Bishop Brooke also spoke of the tendency of the age towards men and not men of words but said that a thorough man should be capable of talking and expressing himself well whenever called upon to do so.

After Bishop Brooke's speech Col. McCook led in a rising vote of thanks of the Alumni towards the undergraduates for the very pleasant time provided them and the meeting closed in a burst of Philo sentiment.

It is to be hoped that the undergraduate members of Philo will acquire energy and enthusiasm from the stirring words and example of their alumni and will make next year a banner year in the history of the two societies and the undergraduate literary activities of the college. The spirit of a society that calls back forty alumni certainly deserves something more than the irregular attendance and lack of preparation that has marked the work of both societies this year.

NU PI KAPPA REUNION.

A reunion of the Nu Pi Kappa Society of Kenyon College was held on Tuesday afternoon, June 25th, at one o'clock on the porch of Rosse Hall. Mr. Platt, '08, was chosen chairman of the meeting and Mr. White, '07, secretary. The report of the Committee selected last year to make arrangements for a reunion, was made and accepted.

Dr. King of the Class of '62, then made a speech on Nu Pi Kappa spirit and told of some of the achievements of its members. Mr. Frazer of the class of '80 spoke concerning the present condition of Nu Pi Kappa hall. Several other members spoke on this subject as it was a source of great displeasure to all that the hall was unfit for use at this time. If an additional dormitory is needed next year, Philo Hall is to be used and not Nu Pi Kappa. The hall was finished by the society and is to be used only for the society.

The addresses were full of spirit and it was very evident that Nu Pi Kappa is back to stay in Kenyon College and in a year or two will assume its proper place as leader. All the efforts which have been made to oust this grand old society from the college have failed and the next year will be one of increased activity.

Mr. Curtis, '80, and Mr. Pratt, '62, spoke on the revival of the celebration of the 22nd of February and an effort will be made at once to further this end. Mr. Curtis also spoke concerning the advisability of securing a fund for the purchase of a flagpole and flag for use during Commencement and on national holidays.

After the singing of a Nu Pi Kappa song the meeting adjourned to meet again next year in their newly furnished hall.

The following men were present:

J. K. Jones, '58; Charles King, '62; Rev. Geo. B. Pratt, '62; Rev. A. L. Frazer, '80; G. D. Curtis, '80; J. H. Dempsey, '82; Geo. H. Dunn, '63; Hon. Albert Douglass, '72; Wm. H. Eisenmann, '03; John L. Cable, '06; Geo. Sanford, '07; R. E. Dyer, '07; G. J. Sturgis, '07; F. L. White, '07; M. C. Platt, '08; Wm. R. Seth, '08; C. L. Weubker, '08; W. V. Morrow, '08.

THE PRESIDENT'S CUP.

ROOMS OF THE PRESIDENT,
KENYON COLLEGE.

GAMBIER, O., June 20, 1907.

THE GENERAL ALUMNI ASSOCIATION OF KENYON
COLLEGE.

Gentlemen:

I hereby present to the Association a Kenyon Alumni trophy with the request that it be known as "The President's Cup." The object of the gift is to increase the Alumni attendance at Commencement and I ask that the custody of the trophy for the ensuing year shall be awarded annually at the Alumni Luncheon to the class which has the best record for attendance during Commencement Week. I also desire that the numerals of the winning class shall be engraved each year upon the trophy. Merely as a suggestion, I enclose an outline of possible rules for the award of the trophy.

Very sincerely yours,

WILLIAM F. PEIRCE.

SUGGESTED RULES FOR THE AWARD OF "THE
PRESIDENT'S CUP."

1. The Committee of Award shall consist of three members, of whom the Secretary of the General Alumni Association shall always be one.

2. By or before the first of January of each year this Committee shall supply the secretary of each class with an "eligible list" which shall consist of all matriculated men whose addresses are known and whose residence is within one thousand miles of Gambier.

3. At the annual Alumni Luncheon the custody for the ensuing year and the privilege of engraving its numerals thereon shall be awarded to the class having the highest percentage of attendance.

4. This percentage shall be calculated on the following basis:

(a) The official "eligible list" of the Committee shall be taken as the denominator of the fraction. (b) The numerator of the fraction shall be determined by the number of men who have been present on the Hill at any time between Sunday and Wednesday of Commencement Week. (c) If the "eligible list" for any class is

less than ten, two per cent. shall be deducted from the average for each unit by which it falls short of this number. Thus, if for a given class all of whom were present at Commencement, the "eligible list" is five, the official credit should be ninety per cent.

In planning the trophy, effort was directed toward securing a design that would be characteristic of Kenyon and would be suggestive of academic life and practice. After a study of several types such as the Founder's Cup at Oxford Colleges and the Drinking Horn, also well known in the common rooms of the University, the so-called "Mazer" type was selected. This is, perhaps, the oldest of all and has been in common academic use for centuries. The name is supposed to be derived from the Flemish name for maple and refer to the fine grain wood of which bowls were sometimes made. Later, all sorts of material, both metallic and mineral was frequently used instead.

The type having been determined upon, the material and the ornament was designed so as to be characteristic of Kenyon. The lower base is of sturdy oak taken from the floor joists of the Old Kenyon building, the super-base of polished cherry of beautiful grain came from the panelled interior of the old Philomathesian Library on the first floor. This super-base carries twenty-four silver shields on which the names of classes winning the trophy can be inscribed. The stem, also of oak, comes from one of the great hewn timbers used in framing the old roof. The stem is banded both at top and bottom with silver and supports the bowl of copper finished verd. The rim of the bowl is battlemented in silver and carries eight silver turrets arranged in pairs. These turrets are exact copies of those which appear at the corners of the Old Kenyon wings.

The cover is of verd copper and carries at the top of its curved outline a group of pinnacles exactly copied from the gable group on the Old Kenyon wings. Between four small flanking pinnacles a central shaft with gables rises to a finial shaped like a tongue of flame. These turrets are of copper and under the gables of the four faces are hung silver shields which carry the arms of Kenyon College, the Diocese of Ohio, standing for Bishop Chase, Lord Kenyon and Lord Gambier.

The inscription which runs around the bowl just under the battlemented rim is as follows: "The President's Cup. 1824. Kenyon Alumni Trophy. 1907. Ut fidi quique ita frequentiores recurrent."

MINUTES OF KENYON ALUMNI ASSOCIATION

GAMBIER, OHIO, June 26, 1907.

The Kenyon Alumni Association met for its annual meeting in Philomathesian Hall immediately after the Alumni luncheon, Wednesday, June 26, 1907. The secretary of the Association not being present, Henry W. Buttolph, '92, was appointed by the president as secretary pro tem.

The minutes of the last annual meeting were read and approved.

The chair appointed as a committee to present nominations for officers for the ensuing year, Rt. Rev. F. K. Brooke, '74, Alonzo M. Snyder, '95, and M. F. Maury, '04.

W. M. Reynolds, '73, was called upon for a report of the committee having in charge the raising of a permanent endowment fund of not less than \$1,000,000, as discussed at the last meeting. Mr. Reynolds reported that the committee had, from an available list of about 1,185 members of the Association to whom subscription blanks had been sent, received subscriptions from 95 and that the total amount paid in to date was a little in excess of \$1,500.00. On behalf of the Committee he urged that a more wide spread interest be taken by the alumni in this matter.

The report of the necrologist was read and placed on file.

A number of reminiscences of old students received by the secretary during the course of the balloting by mail for the election of trustees, were read and placed on file.

G. H. Buttolph, '92, M. F. Maury, '04, and A. K. Taylor, having previously been appointed by the president as inspectors of election then submitted their report which showed that the following had received a majority of all votes cast for trustees:

For the unexpired term, 1907-1909, Rev. J. T. Russell, Bexley, '93; for the full term, 1907-1910, Rev. William Thompson, '58; James H. Dempsey, '82.

Thereupon the chair declared that these gentlemen had been duly elected trustees of Kenyon College for the respective terms. Mr. Russell was called upon and spoke for a few minutes.

The treasurer then made his report which showed that there had been carried over from the previous year a balance of \$72.50, which amount still remained on hand, there having been no receipts or disbursements reported to him during the year.

The chair called for the report of the committee on nominations which placed the following in nomination: President, Grove D. Curtis, '80; First Vice President, Rt. Rev. John H. White, '72; Second Vice President, W. P. Elliott, '70; Third Vice President, James Kilbourne Jones, '58; Secretary, C. R. Ganter, '99; Treasurer, Rev. Dr. H. W. Jones, Bexley, '70; Necrologist, Francis W. Blake, '80. There being no other nominees the secretary was, upon motion, instructed to cast the ballots of all members present for those named by the committee. This having been done they were declared by the president to have been duly elected to the respective offices for which they had been nominated.

It was moved and seconded that, in order to have a more definite knowledge of the affairs of the Association, the treasurer be requested to hereafter obtain from the secretary a statement of all of his receipts and disbursements on account of the Association. This motion was laid upon the table.

Upon motion duly seconded and carried the president was instructed to appoint a committee of three who together with President Peirce should consider the matter of the building in Gambier a suitable hotel, and report to the next annual meeting. The chair stated that the appointment of this committee would be made later.

There being no other business to come before the meeting it adjourned.

SECRETARY PRO TEM.

THE SEVENTY-NINTH ANNUAL
COMMENCEMENT.

Kenyon College and Bexley Hall, Wednesday,
June 26, 1907.

PROGRAMME.

MUSIC.

INVOCATION

THE RIGHT REVEREND CHARLES P. ANDERSON,
D. D., Bishop of Chicago.

CLASS ADDRESS

MR. HUGH WILSON PATTERSON

MUSIC

ALUMNI ORATION

THE REVEREND CASSIUS MARCUS ROBERTS,
A. B., '78; Bexley, '93; Philadelphia.

MUSIC

CONFERRING OF DEGREES

ANNOUNCEMENTS

BENEDICTION

THE RIGHT REVEREND WILLIAM ANDREW LEONARD,
D. D., Bishop of Ohio.

DEGREES IN COURSE.

BACHELOR OF ARTS

JOHN THOMSON BROOKE
ROLLA EUGENE DYER, Second Honor Man
STUART WILSON GOLDSBOROUGH
ALFRED HOYT GRANGER
CHARLES CHAUNCEY WINDSOR JUDD
LINDUS CODY MARSH
JOHN LORRAINE OLDHAM
LESTER LEAKE RILEY
GEORGE ABEL SANFORD, First Honor Man
GEORGE JOHN STURGIS
GEORGE ALVIN WIELAND

BACHELOR OF PHILOSOPHY

JACOB HYDE EWALT, JR.
HAROLD CAMERON FORSTER
MELVIN DEANE SOUTHWORTH
CLARENCE CECIL UNDERWOOD

BACHELOR OF LETTERS

HARRY LEE FOLTZ
HUGH WILSON PATTERSON

BACHELOR OF SCIENCE

CHARLES LOWMAN BROWNE
HAROLD MANSFIELD EDDY
GEORGE WESLEY MCILWAIN
JOHN FREDERICK MULLIN
GEORGE WALTER SAPP
FREDERICK LEWIS WHITE

BACHELOR OF DIVINITY

JOHN ROSE STALKER, A. B., '04
GILBERT PROWER SYMONS, A. B., St. Stevens, '04

CERTIFICATES OF GRADUATION FROM
BEXLEY HALL.

ROSCOE ASHBURN CLAYBORNE, A. B., '04
LESLIE ERNEST SUNDERLAND
FREDERICK ROBERT TSCHAN, A. B., '05
GEORGE MORRIS WILEY

HONORARY DEGREES

MASTER OF ARTS

CHARLES F. SCHWEINFURTH, Cleveland
Presented by PROFESSOR REEVES

DOCTOR OF LAWS

THE RIGHT REVEREND CHARLES D. WILLIAMS,
A. B., '80; Bexley, '84; A. M., '93; D. D., '99;
Bishop of Michigan.
Presented by PROFESSOR SMYTHE

A Summer Law School.

THE CINCINNATI LAW SCHOOL offers an eight weeks' course, beginning June third. The work will be under the same professors as during the regular school year.

SEND FOR ANNOUNCEMENT GIVING FULL INFORMATION.

The Cincinnati Law School.

Graduate Schools
of

Harvard University

The following Professional Schools in Harvard University are open to holders of a bachelor's degree

Law School

A three years' course leads to the degree of LL.B. Residence for three years is required, but residence at another three years' school may be accepted as a substitute for one of the years of residence at this school. Three annual examinations are required. Inquiries may be addressed to H. A. Fischer, 20 Austin Hall, Cambridge, Mass.

Medical School

A four years' course leads to the M. D. degree. The School offers graduate courses open to holders of the M. D. degree, and in its new laboratories offers greatly extended facilities for research. For catalogues, for graduate and summer courses, for research and special courses, address Charles M. Green, M. D., 104 Administration Building, Harvard Medical School, Boston, Mass.

Divinity School

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Graduate School of Arts and Sciences

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